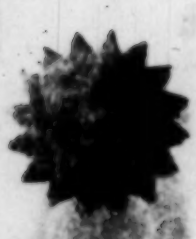


Sen. muncurunt
medullam. & hoc sub
mensa dominorum suorum
& dum ubi dei humili
t subditi ad implenda
q̄ p̄cepta sunt cuncta
corpi & cordis officia
supponunt ut ad sp̄
anda supna q̄ a dño
promissa sunt pre
mia in celis merito
se humiliter eri
gant.

set non
demon
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supponunt ut ad sp
anda superna quod a domino
promissa sunt pre
mia in celis merito
se humiliter eri
gant.

set non
demon
habuiss
inuen
centem
et de
isse. E



¶ **THE FIRſTE**
thre Bokes of the moſt
chriſtiā Poet Marcellus Pa-
lingenius, called the
Zodyake of lyfe :
newly translated
out of latin in-
to Engliſh by
Barnabe
Googe.



Printed at London
by Iohn Tildale, for
Gaſe Newbery.
An. D. 1560.



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Quæ gerit hic clypeus Probitatis fulgida signa
Vendicat et celebrat Gogæa clara domus

TO THE RIGHTE

woorshipfull and his es-
peciall good Graundmo-
ther, my Lady Hales,
Wernabe Googe, wi-
th long lyfe and
h ealth to the plea-
sure of God.



Applage with my selfe the
vertuons stile and godlye
sence of this Booke ryghte
woorshippefull Maddam,
and beyng greatly delyg-
ted with the often reacyng thereof, I
thought it best somethyng to trauayle
in the englishyng of so famous an au-
thor, whereby the common sort beyng
pynoraunt in the Latin myght receyue
some p2ofyte, and the longe consumed
labours of paynesfull Balingen myght
be subiect to the vnderstandynge of the
vnlearned people. I began this worke
a yere now passed, but through y great
dispayre of my selfe I gaue it ouer tyll
the. xii. of December last, at which time
beyng therunto moued, by the perswa-
sions

122 The Epistle.

sions of diuers of my frendes, (namely
my cosine Honilwood, my vncle Mantel
and learned Maister Bale,) I tooke the
matter new in hande, and haue thus fi-
nished these three booke, no lesse rash-
ly then rudely. The which my labours,
yf I shall perceaue to be thankfully ta-
ken, I doe entende (God willyng) to sy-
nyshe the rest, as shortly as I maye. In
whiche doyng I truste I shall dooe no
lesse prosyte to my countrey, then ser-
uice to god. In the meane time, these as
the first frutes of my study, I wholly de-
dicate to your good Ladiship, not as a
recompence for youre manyfolde bene-
fite, but rather as a sygne of my vnfa-
yned good will, and bounden duety, that
I owe vnto your Ladishippe: desyringe
you to accepte it as I haue mente it.
And thus committynge youre Ladi-
ship, with all youre, to the tui-
cion of the moske mercifull
God, I ende. From Sta-
ple Inne at London
the eighte and
twenty of
march.

*.iii.

Clas

CLARISSIMIS SI-
mulac Musarum Studiosis-

simis Guli, Cromero: Th: Hopinodo:

Ra. Heimunda. Armigeris,

Barnabas Gogaus, Aluin-

gbamus. S. D.



Andem aliquādo (vō-
ri ornatissimis) cum to-
tus animi mei sollicitu-
dine, curisq; libera-
tus essem: hanc quidem
graciam (minime tamen
inacundam) industri-
am, tanquam evin-
culo quodam, & carcere euolare passus sum. A-
deo tamen me multa suspensum, idip ac solacium
senuere, ut nisi vestrum omnium conuicta, ac
copulata interuenisset beniuolentia has dudum
meas susceptas lucubrationes sem perennas tene-
bris consecrasset. Nemo etenim hactenus adeo
cultū, ac limatū orationis genus dedit: Quod
non asicophantis, & Zoilis quasi venifico, &
theonino dente ardebat. Illud indicant. D. H.
Hawardi vni omnium huius seculi longe pre-
stātissimi Thomae Wiatti militis haud obscuri
excelsa & pene divina opera. Illud culta, & in-
signia

EPIST. DEDIC. A.

signia Phari, Baldorni, utriusq; Herodi, ce-
 terorumq; multorum admiranda ingenia. Quo-
 rum quidem conatus adeo nonnullis molesti fu-
 ere, ut potius inutiles animas ab hoc scribendi
 genere detererere, quàm existeret viderentur. Au-
 glia etenim (dolendum magis) quemadmodum
 multos tum ingenij gloria, ac splendore tum e-
 ruditionis miras fabricitate claros genuit. Sic e-
 tiam & multo plures zelosum, & memoriam
 imitatores produxit. Quare igitur ego ratione
 (splendidissimi viri) in ea secunda, presertim
 & fertili talium virorum regione improborum
 hominum conuitia euitare possum? Scio etenim
 nonnullos (sic sunt mores hominum) Apellis,
 parhasi, paticelesq; derisores futuros omniaq;
 ultra crepidam (ut aiunt) diiudicatuos. Est i-
 gitur clarissimi viri, simul ac charissimi cog-
 nati) quo maior accederet hiis meis conatibus
 auctoritas, & robur harum lucubrationum pa-
 tronos esse volo. Neq; sapiens nostri amantissimi fu-
 istis, sic deinceps, & in posterum, nos nostraq; ope-
 ra ab inuidorum (quantum potestis) morsibus
 tuemini. Quod si feceritis me meosq; omnes vo-
 bis vestrisq; constrictos reddetis, & vestra ce-
 terorumq; amicitia lenitas, ac mollissima consuetudo
 ad cetera describenda paratior em faciet.
 Valete ex museo nostro. Decimo Martii Anno
 Christi millesimo nostro cxx.

IN M. A. P. A. LINGENII

conversionem carmen.

Gl: Duke.

Bellorum, ut, suam rabiē depellimus armis
Armatoq; minus gladij, vel tela nocebant.
Ramis, ut, volucres deuitant gradinis imbrē,
Nec non ventosas nimbos, gelidasq; procellas.
Ardens, ut, frigus depulsat tristeq; flamma.
Blanda fugant rapidos, & cecos verba furores
Aureus, ut, Phæbus tenebras detradit inanes.
Sic, decus eloquij liuorem pellit acerbum.
Gogæus, a Musis, validum munimen habebit.
Omnigenis herbis, ut, ver depingit avellos.
Gratū, ver, opus hoc, sic Musis sacrat & ornat
Ecce silet mordax tua (zoile) lingua, nec istum
Veris, dente potest, florem, vitare canino.
Sit stigmis flammis acris tua lingua sepulta.



6

The Preface.

When as syz Phæbe with back-
ward course.

the hoyned gote had caught,
And had the place fro whence he turnes
his loftie face out sought:

Amyd the entraunce of the graven.

of Capricorne he stode,

And distancè far from him away

was Marce with fiery mode,

He lackd thaspecte of mightie Ioue

and Venus pleasaunt loke

With beames he could not bzoyle fro his

foz heate his Globe forsoke.

Olde Saturne then aloft dyd lye,

With rustey ryueled face:

And with a backward course he ranne

from oute the twinnes apace,

And towarde the Bull he gan to dypus

intending theare to reste,

Hys croked crabbed cankerd lymines

in louely Venus neste.

With frosen face aboute he looked

and byle defoyned he we,

And downe the doysterous Bozeas sent

to raeve Cotte that blew.

Who spoyld the pleasant trees of lease

by the ground of grene,

That

The Preface.

That life in springing sprygs or plātes
myght no where no lōve be sene:
The hūmely sappe forsoke the hōllygh
and deape the rote it helde
And spoylyng frutes the flakey snowes
on tender bowes they dwelde.
Whē down amongst my bokes I sate
and close I crouched for colde,
Fayre Ladys nyne with stately steps
abrode I myght beholde,
In Mantels gyfte of comley grace
and bookes in hande they bare,
With Laurell leafe their heads were
a syght to me but rare. (crown
I sawe them come and by I rose,
as dewty moued to meete
These learned Pymphes, & down I fall
before their comely secte,
With rosey lippes and shynyng face
and Helpomen her name,
This Ladie first began to speake,
and thus her wordes to frame.
Stande by yong mā quoth she dispatch
and take thy pen in hande,
Write thou the Civile warres & boyles
in ancient Latines lande.
Reduce to Englishe sence the said,

7

The Preface.

the Iastie Lucanes verse
The cruell chaunce and dolfull ende
of Cæsars state rehearse.
Maddam (quoth the Tyrant) with that,
in this you doe me wronge
To moue my man to serue your turne
that hath profesde of longe,
And vowed his yeares with me to serue
in secrete motions hye,
To beate his brayne in serchyng forth
the rowlinges of the skye.
Nay rather take in hande quod she,
(And on me full she looks)
With Englishe rime to bring to light
Aratus wortheie bookes.
Describe the whirlyng spheares aboue
and mownges eury one,
How forced aboute from East to West
from West to East thei gone.
Aratus verse wyl shewe the playne
howe Circles all they runne,
How glides ycourse thow crooked line
of where the shyning Sunne.
Where as the fixed Poles doe stae,
and where the snake doth cripe,
In heauens hye, amyd the northe
where Beares their course doe kepe
By

The Preface.

By this (quod she) thou shalt receyue
immortall fame at last,
Muche more the if thou shouldst declare
chole bloody bankets past.
These wordes declarde with pleasante
this Lady helde her peace, (boyce
And forth befoze them all I saw
the loueliest Lady pcase:
Of stature tal, and Venus face,
She semde me thought to haue,
And Calliope she called was
with verse that wrytes so grane.
Sitters quod she and Ladies all
of Ioue his mighty line,
To whom no arte doth lye vnhyd
that heare we may desyne:
Chiefe patrons of the Poets poze,
And aiders of their verse,
Without whose help their simple beds
would nothyng well rehearse,
I am become a suter here
to you my Ladyes all,
For hym that heare befoze you standes
as onto learnyng thrall.
A Poet late I had whose pen,
did trede the crabbed wayes,
Of vertuous lyfe, declaryng how,
that

The Preface.

that men should spend their daies.
In romysh lande he liued longe,
and Dalingen his name
It was. Wherby he got hym selfe
an euerlastyng fame
Of them that learned be. But of
the meane and ruder sorte
He lyues unknowne and lacks thereby
his iuste and right reporte.
Wherfore my sute is to you all
graunt me this wyght a while,
That standeth heare that he may turne
my Poettes state by stile,
To Vulgar speche in native tongues
that all may vnderstande,
To this they all agreed and sayed
take thou that worke in hande.
Amased then I answered thus
good Ladies al (quoth I)
Whose Clientes fame, so leuer liues
and name can neuer dye
Returne your sentence late pronounced
call backe your wordes againe,
And let not me take that in hand
that I can not attayne.
In England here a hundred heades
more able now there be,

Thys

The Preface.

Thys same to doe: then chose the beste
and let the worse goe free.
Best you doe so then that my verse
receaue immortall shame,
When I shall paye the price of paynes
with hasard of my name.
With this thei all began to frowne
and wholly with one voice,
Take thou this same in hande thei crie
thou hast none other choysce.
And cast away from me thei flyng,
as halfe in angrie moode.
They left me thus in wofull case:
whereas a while I stood,
And mused what I best might do,
at last my pen I tooke
Commaunded thus to englyshe heare,
this famous Poets booke.
Now since that I haue thus begunne,
you (learned) I requyre
With your dyspaysse or great dysdaine
quenche not this kyndled fyre:
But geue me rather cause to ende,
this worke so late begonne,
So shall I thinke and well bestowde,
my paynes when all is done.

The

The Booke to the reader.

(sayles)

Who seeks to shun þe shatteringe
of mighty Momus mast,
Must not attempt þe sugred seas,
where muses ancour cast.

For Momus there both ryde at rote,
with scoornefull tonges ystrayght:

With rãcred cracks of wrathful wordes
he kepes the passage strayght.

That none without disdainc may passe
where muses namie lies,

But straight on the with presul mode,
the scoornefull God he lyes.

Since none may scape, I am not he,
that can my selfe assure:

Through surgyng seas of depe disdain
my passage to procure.

But am content for to receaue
reproche at Momus hande:

Syth none there is, that may the nose
of Rhynocere withstande.

The learned wyttes I heare requyre
with rygour not to iudge

The common sort I nought esteeme
vnskillfull though they grudge.

For

The booke to the reader.

Perfe we of them can holde their peace
but fynd themselves a doe,
I beuwing workes as he that sought,
to mende Appelles thoc.
Both sortes I wylh yf that they woulde
contented to remayn,
And beare the weaknes of my wylt,
and not thereat disdayne.



10
MIRIES.

ce
M **I** mind with fury fierce inflamde
of late I know not how:
Doth burn Parnassus hilles to se,
adournde with laurel bow.

The campes so cleare of Castaly,
where muses swete doe sing:

The towne Cirrha doth me delight,
and trees that euer spring.

What darknes oh shal I now fie,
to me appeareth plain:

The blissefull beames of Couis bright,
the daie returnes againe.

O darkenes fade thy way fro hence,
hide thou thy selfe in hell:

The loue of muse and hie Iehoue,
doth both within me dwell.

And vertue doth not labour feare,
the waie though harde it be:

O Phebus father Poets helpe,
disclose the doubttes to me.

With Aganippes holesome foode,
replenish thou my dayes:

Thy temple eke to come vnto,
do thou direct my wates.

Defende me from the common sozte,
that seke me to dispzaise:

Not worse vnliked nowe shal I be,

A.

28

MRIES.

of that thou wilt me blesse:
That I thy p̄este vnknowne and new,
my selfe to labour dresse.
Thou listest men from base estate,
to honours them to call:
Without thy grace, the wit of man,
would perishe soone and fal.
His voice & all would waile ful hoire,
nothing would sweetly sounde:
All swete and pleasaunt melodie,
would fall vnto the grounde.
And if thou wilt me fauour now,
I will ascende the skies:
And there thy hie and godly woorkes,
contemplate with mine eyes.
Oh fauoure me, thou Phebus hye,
take thou from ground away:
Thy Worste prostrate heare on earth,
if that by fates I maie.
And you (O Nymphes) of Castaly,
if with busained harte:
I haue approcht youre learned dozes,
if ryotes filthy arte,
Could not wdr̄aw my youthful yeres
from honozing of your name:
Pe filthy lust of beastlines
coude euer me defame.

Then

ARIES.

Then let my fame goe flie abrode,
lest that be worthele:
I shalbe after thought to liue,
and so my name shall dye.
For hope of glozy and renoume,
a name for to obtaine:
Hath caused men in vertuousnes,
to take both care and payne.
And thou, O famous worthy prince
that Hercule hast to name:
Amonges the doughty Italian Dukes,
of most renoumed fame.
And of the hye Censian bloud,
the chief illustre floure:
Whom Pallas in Parnassus caues,
hath nourisht every houre.
Whom Pylus nyne with sacred mylke
from tender yeares haue fedde:
Wherby a fame they hope to haue,
that neuer shalbe dedde.
Of Cyrrha ke the laurell trees,
shall spring they trust agayne:
Though Mars doth let in spite of them
and seketh to retayne,
Pour noble heart into his tentes
by all the meanes he may:
In tentes where honours you shal haue
A. ii. that

A R I E S.

that neuer shall decay.
Wheras your armes as right requires
shall rightly decked be:
With triumphes due to suche a Prince
of lusty laurell tree:
Draue nere and with a ioyful face,
thy Poete looke vpon:
Willing to trede vntroued pathes
that haue not yet bene gon.
And graunt thy fauour to a wight,
that now abased is:
So maie Ferrara see thee long,
in perfit ioy and blis.
Till after this thy ioyfull life,
a long and happy time:
Departing from the earth, thou shalt
the starry beauen's clime.
And if my fatall yeres be long,
in time shall come the date:
When as your grace & worthe deides,
I shall at large displate.
When Indie eye with tartesse brinks
thy name shall cause to sounde:
Thy fame shall lie in euery place,
of Hyperbores ground.
In vtter partes of Affricke too,
you shalbe knowne by me:

Then

12
A R I E S.

Then I with greater rage of muse
encozaged shalbe.
And shall declare vnto all men,
howe that you doe embrace:
Justice, and the what godlines,
and faith is in your grace.
What counsaile dothe in you abounde,
what valeaunt worthy polize:
How liberal with gentlenes,
you are at euery houre.
By me shall also wonders muche,
the world in euery place:
To see what wit and maners milde,
consisteth in your grace.
But now the thinges that I you gaue,
receiue with gentle hart:
And take my p̄sent doinges heare,
awhile as in good part.
My minde desireth soze to write,
of muche and diuers thinges:
And not alwaies to stay at one,
but as the sp̄ite me bzinges.
I go now here, now there, I swim
amid the waters depe:
Somtime I tolle the boistesous waues,
sometime to shoze I crepe,
And though sometimes by reasons rule

MRIES.

I shall assay to finde:
The secrete wayes by nature hyd,
and byng them vnto mynde.
Those thynges yet wyl I folowe most,
wherby a p[ro]fyte shall:
Aryse, and adde a holy life,
to men that be mortall.
A lyfe alas now banisht cleane,
yf I the tructh may say:
In this our age then which a wo[or]se,
was neuer seen the daye.
Such thynges, I say, that shall expell,
the byccs of the mynde:
A thyng that moze the Muses fyttes,
than this I cannot fynde.
This makes a man so[er] to be sounde,
of wyt both p[ro]mpt and fyne:
Although by nature he be dull,
and doe from wit decline.
Angodly, and neglecting right,
that who[r]dome doth not spare:
O[er] on whom earthlye auarice,
hath caused so[er] to care.
O[er] he whom enuy in his harte,
doth euerino[er] possesse:
Unconstant, o[er] a lying man,
o[er] takes in d[ri]ynke excesse.

13
A R I E S.

In fyne what euer vice he hath,
by this he may forsake:

100. The hurtfull harmes of peruers mynde
a godly life to take.

This worthye men doth cause to be,
and fyt for honours hye: (realme

101. Which to themselves their house and
can counsell prudently,

And vnto doubtfull thynges they can
bryng present remedye.

102. So muche the face of beauty sayre,
ought not esteeme to be:

The pleasant eyes with shynnyng lockes
eche parte of royall ble.

103. As maners well composed and
a pure and honest mynde:

104. Wher vertue beares so great a stroke
that vice is harde to synde.

Doth not the righteous man or he,
that vertues muche doth loue:

105. Lyue all in myght and hopes for helpe,
of onely god aboue.

106. He nothing cares whē wyspyng words
be closely spoke in eare:

107. When iudge or kyng doth for hym call,
his hart doth nothing feare.

Contrarywys the wicked man,

A.iiii.

defamed

A R I E S.

defamed feares to be:
And when the lightnings thūder rozes,
than giltie trembleth he.
If men doe chaunce in eares to rounde,
o2 whisper whan they walke:
Alas then cries he to himselfe,
of me these men doe talke.
What shall I do; the iudge o2 king
doth call and shall I goe?
O2 rather flie the perils great,
of wretched life now loe.
By fired loue of God doth feare
the wicked men to2ment:
And though sometime the euil man,
to mirth doe seme as bent.
As Strongyles amid the Seas,
yet doth he baile within:
O2 Atua when his flaming dartes,
Pyrackmon doth begyn.
But were it better to declare,
with thousande shippes assaylde:
The cursed chance of Pergamus,
that foolishly bewaylde.
The periurde faith of Sinons dede,
o2 els Ogyges towne;
Which by the cruell clause of warre,
was raced cleane adowne.

14
MRIES.

Or shal I praise as Poets wont
some man with forged lies:
And iudge a colour faire to be,
contrary to mine eyes.
Or wer it better heare to sayne,
howe Medalus did flie:
The woful hap of Icarus,
that fell out of the Skie.
The bodies oft transfozmed aye,
of gods and eke of men:
And so delude the ydle eares,
with trifles of my pen.
Or had I better to declare,
the wanton toys of youth:
And slaunder gods with pzophane actes
whiche is a greater ruthe.
For what do these our franticke heades
now feare at any houre:
The gods we saie with lecherous luste,
both boyes and maides defloure.
A whoze in heauens hie to be,
a lechour too thei say:
O shame is this a godlines,
or right to vse suche way.
Are these the thanks we owe to god,
be these our odours swete?
Be these the dueties that we owe,

S R I E S.

O2 prayles for hym mete.

**What thyng wyl now the wit of man,
forbeare to sayne o2 lye:**

**By meanes wherof they may obtayne,
in synne a libertie.**

**Of wryters bayne both leude and yll,
O rude vnruly route:**

**You nede to take Ellebozus,
to purge your humours out.**

**To you I speake that others harme
whose tonges dooe spare no man:**

**If lightnyng should you all consume,
what meruayle were it than.**

**Shew me the cause, both night and day
why doe you take suche payn:**

**Is it but onely for your selues,
why then no prayse you gayne.**

**For he that onely priuate welthe,
regardeth alwayes still:**

**And laughes to scozne an others harme
whylst he enjoyes his wyl.**

**A Sauage beast be right deserte,
deserueth calde to bee:**

**And not a man for to be namde,
for so to wryte out lye.**

**That men may get some good thereby,
and not complayne to spende:**

Theis

15
SERIES.

Their tyme in tridyng triches and toles
that haue no certayne ende.
And first ought to be knownen that we,
doe good in thzee deuide:
In pleasure and vtilitie,
and honestie chief besyde.
Some one of these oꝝ greater part,
maie Poetes alwaye vse:
So that the bondes of honestye,
to bzeake they doe refuse.
But O what titles and what crowne,
dyd he deserue to haue:
Which thinges not only bayn & nought
good fruite that neuer gaue.
But wzote such thlges as might cozrupt
the lyfe of any man:
And make hym woꝛser ten to one,
then when he first began.
He left behynde hym monumentes,
of wanton wicked wayes:
And left suche foolyshe dotyng thynges,
to men of latter dayes.
O loꝛde how muche doth wanto woꝛdes
to wicked life entice:
And with a feruent popson greate,
doth dꝛawe men vnto vice.
From eares a wanton wicked voyce,
dare

MRIES.

dare perce the secrete thought:
And vnto mischief moue thereby,
the members bent to nought.
A noble man suche thynges delight,
some man perhappes wyl say:
Who in his house a lustie route,
dothe kepe in riche araye.
Whom so to feare excessive goodes,
compelles a man thereto:
With any parte of woorthy wit,
who neuer had to doe.
What then may these be suffred tho,
or praisde, because thei please
The ryche, or els the noble men,
that alwaies liues in ease.
Not so, for what a sort there be
of toolegd Asses clothed
In golde and silke and purple sayre:
to all men is not shewed.
Therebe therebe ful many now,
whom pearls haue pufte with pride:
And whom the Asians haue beset,
with silke on euery syde.
Whose fingers faire w rnynges of golde
be dashte and deckt about:
With precious stones & pearles of price
that India sendeth out.

Those

16
A R I E S.

Those men a man would almost sweare
that Plato they excell:

O? Socrates who Phebus iudge,
of wisdom bare the bell.

And yet these princely painted walles
doe nought within containe:

A blather full inplete with wynde,
thei maie be termed plaine. (springs

W here fortune falwes, their pleasure
and pleasure bringeth folly:

And so the life of reasons rule,
is darkned utterly.

Whereby it happes that seldom wyse,
these children chaunce to be:

To suffer payn for vertues sake,
who wyll, if so be he.

Haue no rewarde, rewarde who seeks,
but he whom nede constrainys:

The riche man folowes ioyful thynges,
and liueth voyde of paynes.

He hates the prickynge thornie wayes,
the cliffes both sharpe and lowe:

By whiche we doe assay to clyme,

To Ladye learninges towe.

I cannot staye my selfe as nowe,
when anger comes vpon:

But nedes I muste desyre both verse,

and

MRIES.

and Portes al as one.
When boyes I see declyne to noughte,
whom maisters doe embelw:
With verses filthy to be namde,
whiche most they should eschew.
Their first possessed shamefastnes,
to see them cleane forsake:
And eke howe apt and prone they be
a noughty waye to take.
And foster mischief so in youth,
that it maye alwayes dwell:
In them, whereby thei may prepare,
in age alwaye to hell.
But yet it dothe me good to see,
how hoppyng all for prayse:
Thei get themselves immortall shame,
that neuer moze decayes.
For who will iudge them boyde of vice,
or that thei liue not so:
As they them selues dyd geue preceptes
to others for to goe.
The talke it selfe doth well declare,
the nature of the mynde:
And euery man doth most frequent
thynges proper to his kynde.
Of oren rake and culture sharpe
the plowmans tonge dothe walke,

ARIES.

Of sayle and Cabull masse and Dre,
is all the Seamans talke.
Of horse & harness, speare and shyelde,
the Captayne styll wyll bolste:
So balwy mates of balwy thynges,
they: tonges dooe clatter most.
I warne you sy: above the rest,
of youth that takes the cure:
These partes it is the tender myndes,
of boyes for to allure,
To vertue and to godlines,
lyke ware doe them prepare,
Hate you the wicked workes of those,
for greater matters care.
Read not such thynges as are but vayne
vnworthy to be tolde:
But teach the worthy histories,
of auncient fathers olde,
Herein let chyldren nouised be,
let these be born away:
Hercof may sprynge a godly fruite,
dyrect they: lyfe that maye.
Ther shew what things we shold shuld
and what we should reiect:
And fables all among the rest
we maye not well neglect.
For oftentymes a Comedie,

maye

ARIES.

maye hole some doctrine bring:
And monish men by pleasant wordes,
to leaue some naughty thyng.
There be I graunt, some Poets workes
not altogether bayne:
Whiche with a pleasant sugred stile,
procede from sober brayne.
These things do help and void of vice,
these workes doe profit much:
In youth bringe vp your scholers wyth
none other foode but suche.
And when their youth and tender age,
thei once haue passed oute:
Then maye they safely boide of harne,
goe range the fieldes about.
And gather flowres wher thei list,
for daunger is a waite:
But now a whyle for to discusse,
I thinke it best assay.
Of whiche of these is nedefull most,
or most to be esteemed:
The man that good and honest is,
or he that well is learned.
The good or els the lerned man,
of two, whiche is the best:
Learning is he, becomes the micke,
and doth the proude infect.

18
A R I E S.

It doth refuse the bellye gods,
and suche as slepe hath traynde:
Without long time and labour great,
it will not be obtainde.
This Cities rules and moueth Mars,
and this can warres refell:
It sheweth the earth and goodly sterres,
and sickenes doth expell.
This teacheth figures faire to frame,
of sondry sorte and kinde:
This teacheth vs to number well,
and musicke calles to mind.
This dothe ascende the heauens and
bying hidden thinges to light:
No perfit man without this same,
maie called be of right.
Unlike to beastes and like to gods,
this causeth vs to be:
Sometime and yet of litle pryce,
his vertue lost we see.
As oft as with the dregges of vice,
defilde he doth put on:
Deformed he we amid the durte,
as doth the Jasper Stone.
As the sonne behinde the cloude,
or shadowe of the moone:
So is it onely vile in sight,

W. i.

but

ARIES.

but hurtfull very soone.
For yf a wicked man it haue,
then maye it be comparde:
Unto a frantike foole that hath
a sworde without regarde:
Wherby he many doth destroy,
and runneth moze astray:
But he that boide of harme and hurte,
to liue doth well assaye.
Observing well the law of god,
and of the hygher powre:
And synne dothe flye as open throte,
of dragon to deuoure.
The shepe the mogle oz horses kepte,
whose office is to see:
Though he be one, yf learnyng lacke,
estemde he ought to be.
Suche one I saye no man noz god,
can euer well despyse:
But he that vertue doth enuye,
at least that is not wise.
For who but suche wyl not hym loue,
and worthely commende:
That feareth god and righteousnes,
obserueth to his ende.
Whom golde can neuer ouercome,
who wylleth no mans wrong:

Who

19
A R I E S.

Who helpes the poores afflicted case,
Who flyeth the noughty throng.
He feedes the humble and the meke
yll tongues he doth reiect:
No man to hurt he doth reioyce,
but rather to protect.
And that whiche is the woorthiest prayse
at euery tyme he can:
In euery thyng a modestye,
vse, happy is the man.
More happy yet I doe hym iudge,
that doth in both excell:
Who that is good and learned too,
a crowne deserueth well.
For other men he farre exceeds,
as golde doth copper passe:
And as the flamying Diopus,
excelles the duskey glasse.
And seldome synne thou shalt discern,
a man of learned fame:
At least not muche vnto the rude,
there is no hede of shame.
But headlong rush they into vice,
whiche they forbidden be:
And holy lawes be laught to scozne,
by foolyshe sonde decree.
Lyke as the blynde cannot be warr,
B. ii. but

ARIES.

but fal in ditches depe:
As men amid the darke be hurt,
when Proserpine doth slepe.
So minde of man, whiche is but blynde
take learnyng once awayne:
In euery vice it doth not doubt
to fall and runne astray.
Except it be compresse by feare,
of paine that maye ensewe:
No thinges but those that pleasant bee
it iudgeth right or true.
Yet many times it may be seen,
that nature doth supply:
The maisters rume and geueth grace,
in youth habundantly.
Wherby that schole did neuer teache,
by grace they maye obtaine:
What letteth such to lead a life;
as vertue teacheth plaine.
The greater thanks be due to hym,
for euermore to geue:
Whose booke doth shewe a method true
declaring how to liue.
O famous Gods of his renoume,
whiche rule the forked hyll:
To whom my yeares I alwayes gaue,
and dedicate them still.

A R I E S .

If that such weighty thinges a wretche
maie safely you desire:

In this my worke I take in hand,
your aide I now require.

Let not dishonour me deface,
noꝛ in his blasing rage:

Let limping Vulcan me destroy,
at any time oꝛ age.

And thus an end, the ramme that keeps
the entraunce of our dooꝛe:

Doth leaue his place vnto the bul,
that hasteth heare afoꝛe.

The booke appꝛoching nerte at hande,
doth wil me to haue done:

In haste and biddes me finish now,
that I of late begonne.

**The seconde booke
entituled Tau-
rus.**

Long time thou hast the rested wel
my bote in pleasant baie:

Now time vs biddes to hoise vp
and ancour vp to waye. (sailes.

The washyng winter now is fledde,
the hoary snowes be gon:

From downe the hylls they fast distyll,
B.iii. that

T A V R V S.

that once they fell bpon.
The earth agayne doth flozyshe grene,
the trees repayze theyz sprynge:
With pleasant notes the nyghtingale,
begynneth new to syng.
With flowers fresh their heads be deckt
the faeries daunce in fielde:
And wanton songes in mossye dennes,
the Drydes and Satyzs yelde.
The wynged Cuppyde fast doth cast,
his darteres of golde yframed:
And lully youth with pleasaunte beate,
hath feruently inflamed.
Now maye we safely wander out,
amyd the waters playne:
The floudes be calme y western wynde
is pzent here agayne.
O foole why art thou now astrayde,
the ayze is fayze and bryght:
And Atlas doughters rysyng bp,
perswade thy course of ryght.
For ydlenes what kynde of praise,
can happen vnto thee:
To slouthfulnes no good rewards
maye well ascribed be.
Lpft bp thy heart and corage eke,
be holde and of good chere:

T A V R V S I

For fortune most doth fauoure those,
 that all thynges least do feare.
 To fearefull folkes at any tyme,
 The triumphe hath denyde:
 But as I gesse the monsters seeth,
 doth make the soze afrayde.
 Great shame it is that vertue shoulde,
 for monsters hyde her face:
 Go to therfore leaue of thy lettes,
 and walke the depth apace.
 The kyng and lord of myghty power,
 that rules the worlde so vaste:
 Who with a becke the golden starres,
 Shall gouerne whilste they last.
 Who made the earth inhabited
 with beastes of sundry sight:
 And diuers fishe within the sea,
 to draue their vitall spzite.
 Least destitute of dwellers be,
 those elementes they shoulde:
 And onely man among the rest,
 discerne he reason woulde.
 And vnto hym he graunted speache,
 where beastes be dumme of sounde:
 Declinyng downe their bodyes great,
 doe lycke the massy grounde.
 With reason he hath vnder brought,
 B. iiii. the

T A V R V S.

the strongest beastes of might:
The Lion fierce, the Tygre swift,
alone hath put to flight.
The serpents though their bodics soule
with poyson doe habounde:
Doe stande in awe and feare hym to,
when that thei heare his sounde.
The monstrous mole y thurpole great,
of mighty forme and strength:
In Ocean sea doth geue hym place,
when he doth walk at length.
Take him awayne what were the earth:
a place with byers growne:
And would bring forth no kind of cozne
untillde or els ynslowne.
He cities builde and ordned lawes,
wherby they ruled be:
With temples trimmed for their state,
the gods adourned be.
Ful many artes he searched forth,
and instrumentes he founde:
Which like the lightning flashe & flames
and lyke the thunders sounde.
Wherin the fier fast inclosde,
inforceth all he maye:
Out of his mouth to rumble oute,
the pellet farre awayne.

Wherby

T A V R V S .

Whereby the Towres hie be better,
and walles of every towne:
His strength not able to abide
come topsy turney downe.
And he that heareth farre away,
the bouncing of these blowes:
With dreadful noyse y thunder thumpes
as present there he trowes.
Unhappy had you bene O Gods,
yf in Phlegreus ground:
Wheras with gigantes huge you fought
suche weapons had bene founde.
He founde out shippes whereby a man,
to passe the seas maye knowe:
And wander farre whereas he list,
yf winde at wyl doe blowe.
In places farre abode and nic,
to Tytan in the East:
And where the sone dothe slip somtime,
and fall vnder the west.
And in the North where as the beare,
her coloure cleare dothe geue:
And in the other part agayne,
where men there be that liue.
Whose fete contrary quite to ours,
do alwaies vse to trede:
And lyke to fall their heeles aloft,

doe

TAVRVS.

doe downelwarde hange their head.
And though he doe excell in wytte,
and bigour of the mynde:
So muche that well he may be thought
to come of god his kynde.
Yet knoweth he not no2 seeks to know,
A thing to badde to tel:
Howe so2 to liue, what wayes to fynde,
o2 what to folowe well.
O mortall brestes where darknes blind
doth euermoze habounde:
And eke O myndes where foolysheenes,
maye alwayes well be found.
By wicked wayes they runne astraye,
and felwe alas doe knowe:
Whiche way their iourney well to take
o2 where in safe to rowe.
Whereby the chiefe and happiest lyfe,
in tyme they maye obtaine:
The knotty science of the lawes,
wyl neuer shewe it playne.
No2 he that can in medicine skyl,
in eloquence o2 grammer:
But onely wisdom must the waye,
detect the chiefe defender.
Of man and ruler of his lyfe,
whiche if the lord geue:

And

T S V R V S.

And if the sisters thzee me let,
 vntyll my time to lyue.
 What kynde of thyng is blessed lyfe,
 I wyll my selfe entreate:
 And holwe it may be gote although,
 it be a labour great.
 The greatest parte of men doe thynke,
 felicitye to stande:
 In purses puffed vp with pens,
 and so muche golde in hande.
 To haue as in the Lidius streames,
 among the sande dothe grow:
 Or els as muche as Tagus vp,
 continually dothe throlwe:
 To haue so many acres of
 good grounde, and pastours playne:
 As he hath heercs vnto his head,
 of men a bushyng traine.
 Of beastes so huge a droue to haue,
 as Polyphemus not;
 At any tyme dyd foster vp,
 amid the pleasaunt plot.
 Of Syrcly as neuer had
 the Shepheard Aristeus:
 As neuer toke away by force,
 the man that byggt Tyzynthus.
 With orchardes sayze as euer had,
 Alcinous

TAVRVS.

Alcinous the kyng:
And as the sisters saye did holde,
by force of cruell styng.
Of dragon vgly to behold,
for to possesse alone:
With houses hye adourned faire,
with cruste of marble stone.
These are the thynges that euery man,
dothe now a dayes desyre:
Whiche nature carefull for her sonne,
doth instantly require.
With earnest prayer to the gods,
these thynges who doth possesse:
The common sort beleues he liues,
in perfit blessednesse.
What hidens great in floures lurke,
the blockheades do not know:
Pe yet how many prickynge thornes
among the roses grow.
For nedes he must no remedy,
that riches wyl obtain:
Both nyght and day be vered sore,
with cares and cruell payne.
His lucke vncertayne euery houre,
nowe this, now that he wayeth,
So sooner sittes he downe to meate,
but auarice him frayeth.

24
T MVRVS.

No meates almost doe please his mouth
he hasteth to forsake:

The table yet vnsatisfyde,
for filthy lucre sake.

And lytle rest the wretched soule,
dothe take at any night:

Sometimes on side, sometimes on face,
sometimes he turnes vp right.

He tosseth round about the bed,
like as the weighty stone:

That Syssyphus continually,
dotheASSE and turne alone.

What he hath done the daye befoze,
he muttreth in his mynde:

And what the next day he may doe,
he museth for to finde.

Beholde (sayth he) my cattayle dyes,
to morowe yf I maye:

Some fother I shall seke to get,
A cursed winters daye.

How much this cold hath hurt mi beasts
full soze am I deluded:

My bayly and my shepeherd eke,
haue bothe me foule misused.

My folde the woulues, A woful chance,
alas haue broken in:

And now my cattell to destroy,

The

T A V R V S.

the souldier doth begin.
He hath destroyde my tenementes
by flame consumed quite:
My corne and now my vineyard to,
he scorseth downe a ryght.
My better fled from hence away,
my money with hyni gon:
No sayth there is that feareth god,
I thynke there be not one.
The worlde is nought but great disceit
O lord he was esteemed:
An honest faithful man and true
but all is not as it semde.
That rule is not to be obserude:
to trust a man by face:
But wherefore should I now lamente,
my shyppe retournes a pace.
And home she bynges I leape for ioye,
suche wares as wyll alwaye:
Both pepper spice and franconcense,
with silke and amber aye.
With clothes that Sydon sendeth furth
and wares of diuers kynde:
Which thowgh waues of surging seas
she byngeth forth of ynde.
Whom if the great Symplegades,
had chaunce to burst a sonder:

TRVRS.

O: Scylla with the Capharc rocke,
the seas had sunke her vnder.

Then should I fil my house alas
with great complaynt and cryes:

The teares would ouerflow my breste,
that issued from my eyes.

I wyll no money lacke I trowe,
tyll lyfe begynne to starte,

Cozne beares to lowe a pꝛice what then
of oyles I make my marte.

I must go delue I must goe solwe,
and harrowe well my cozne:

I must go bulde and see my bines
well trimmed cut and shorne.

This wyll I bye this wyll I sell,
I wyll receiue and paye:

My dettes no other wyse this wꝛetche,
is tost then ball in play.

The multitude beholdyng hys,
is bled to bee caste:

Now here now there among the croude
is dyieuen very fast.

Some one doth strike it with his hādes
some other with his fete:

In toye in grieve in feare and hope
So dothe he alwayes flete.

As seas be wont when wyndes do blow
all

T M V R V S.

an Irlon is he iuste:
Who with a cloude as hath bene tolde,
perfourmyng fylthy luste.
Begot a sonne of double fourme
wherefoze he then was iudged,
Of gods vpon a snakie whele,
foz euer to be turned.
Foz what is riches but a thing,
whiche aptest we maye like:
Unto a cloude whiche Bozeas yf
descending hadde to strike.
Thou shalt beholde whereof it came,
to smoke resolved than:
Of riches monsters be begot,
that haue the face of man.
Then outwarde face of welthy man,
what thing doth moze excell:
But when the course of all his lyfe,
we once haue marked well.
We shall beholde the hynder partes,
to differ farre awaye:
From those that we did first deserue,
whom fortune without staye
Doth turne about vpon her whele,
the carkes and cares be snakes,
Which alwaies gripe & gnaw his heart
with sorowes that he takes.

The

T A R Y S.

The riche man either knowes oꝛ not,
what goodes he doth possesse:

If not what helpe thei than thereby
no good ne yet distresse.

He doth receiue but as a man,
that riches is without:

If he doe know he either loues,
oꝛ loues them not no doubt.

If he them hate, why kepes he them,
what ioye takes he thereby,

Such as who drinks the iulce of grapes
and wine doth cleane desy.

If he them loue he them regards,
and seketh to defende:

Them, and to kepe he soꝛowes much,
and labours till his ende.

It doth him much vnquiet whan,
he thinketh foꝛ to see:

Some harme appꝛochyng to his welth,
and vered most is he.

When any part thereof by losse
doth scape out of his hande:

As many times foꝛ to befall,
by nedefull rule doth stande.

Whan nothyng long in state abides,
thou shalt behold and see:

So many harmes as euer seen,

C. in

T M V R V S.

In haste at hande to be.
When all is done how much the more
of goodes he doth possesse:
So much the more of carke and care,
shall euer hym oppresse.
What shall I here declare oʒ shewe,
the daungers incident:
That he dothe passe by seas and land,
hys lpyng to augment.
From theues by land fro theues by seas
full ofte he flyeth faste:
And yet foʒ all the wyles he hathe,
he taken is at laste.
And ofte his bowelles doe becomee,
a pray vnto the wolfe:
Oʒ fpyshes folwe doe hym deuoure,
by swallowed in the golfe.
And often he whom worldly wealth,
had moued to be bolde:
Is forced vnder his maisters yoke,
his captiues necke to holde.
At home at boorde ne yet in bed,
he cannot safely be:
But poison strong thei wyl hym geue,
whom least mistrusteth he.
Oʒ els the wicked handes of some,
vnythisty seruaunt wyl:

T M A R Y S.

In bed a slepe and snozting fast,
 hym quickly slep and kyll.
 As fattest beastes in sacrifices,
 be soonest euer slayne:
 And as the worthiest tree is fyrst,
 depziued of his grayne.
 And as the grape is first destroyde,
 that sweetest is of taste:
 With flies and bras and other woymes
 that alwayes them doe wast.
 So he whom nature most hath lent,
 is alwayes most intrapt:
 And euermoze in daungers great,
 is rediest to be clapt.
 Note wel the crafty wit and head,
 Of Dyonyse the kyng:
 Behoid good man and art thou blessed,
 what els thou lackst nothyng.
 Thou lackst no meat & lackst no drynk,
 thou lackst no pleasaunt boyes:
 Thou lackst no scepter nor no crowne,
 thou wantest no wished ioyes.
 With glistering gold & precious stoncs
 beholde thou doest habounde:
 A sword but lo hanges ouer thy head,
 that will the wretche confounde.
 With enuy richesse cft be vert

T A V R V S.

all thinges of good estate:
Doth malice harme and happy thinges
it euermore doth haue.
So deare O misers doe you seeke,
of golde the wicked mine:
Wherby your herts may alwaies prycke
the sisters Palestine.
And sooner downe descend the pit,
of ghastly Plutos raigne:
Was not the giftes that Bacchus gaue,
of golde to Mydas gaine.
Of al men laught to scorne by ryght,
to whom thou Pleebus muche,
An angred gauest an asses eares,
al thinges quoth Wyde I tutche.
Be golde I wish and by and by,
he asked his fatall ende:
For downe his greedy griping guttes,
no meate could then discende.
Such fortune haste thou sparing wretch
the more thou hast of goodes:
The more thou lackste as Tantalus,
both thirst among the floudes.
If thou mightst all thinges free obtaine,
thou wouldest thy self require:
Wouldest thou but take y^e should suffice
exceste or els desire.

Thi

TAVRVS.

This one dothe hurte y other meane,
 all men may soone obtayne:
 For nature with a litle thing
 contented both remaine,
 Except that headlong falne to byce,
 it doth repugne agayne. }
 The chiefest frutes of seas and woode,
 to riche mens boozdes be brought:
 There lacks no hare no goat no Hart
 no kid no Boze no ought:
 Amongst the flocke of flitteryng foules,
 the Throstel fatte and rounde:
 The Pertrige colmouse noz the birdes,
 that breeds in Colchis grounde.
 With Capons great & mighty Doucs,
 and Turbots in be brought:
 The Lopster Lamprey & the Shrympe,
 and Mugil fat is caught.
 The fishe that tooke his name of golde,
 the chopping oyster newe:
 Whiche Cizicus doth foster vp,
 amid his seas so blew.
 With many moe that semeth hardc,
 in verse soz to declare:
 And wines y may with falerne fyeldes,
 and Pectare swete compare.
 But now I aske and wyll this wretche
 C.iii. all

T M V R V S.

al this himselfe deuoure:
 I thinke not so for yf he would,
 it semes not in his power.
 And if he myght his belly sure
 would burst a sonder thoe:
 And swolne to tombe with rozing rout
 hym folowynge should he goe.
 For he that doth his stomake charge,
 with more then wyl suffice:
 Is hurt and then phisicions helpe,
 with gronyng voyce he cryes.
 Then vp he throwes and all his house,
 doth fylthy stincke possesse:
 Wherby hym feruent fevers bre,
 and humours sharpe oppresse.
 What sicknes great excessse doth brede,
 no man there is but knowes:
 What hurts by to much drinke let down
 within the body growes:
 Wherfore he must be modest nedes,
 of muche and litle take:
 Who that befoze thapointed tyme,
 swete lyfe wyl not forsake:
 For more then doth the poze he must
 his hungred body flake.
 With purple sayre and clothe of golde,
 the ryche man is arayed:

His

T A V R V S .

His gorgeous shirt doth cast a shew,
with silke and ouerlayde.
About his head he weareth aye,
the fleece of Scythian bow:
And Jewels sayre about his neck,
of price he weares but now:
Are these of greater force for to
expell the bitter colde:
Then yf in garmentes made of wolle,
thy body were infolde:
Or doth the wouen webbe of flare,
not so repulse the heate:
When as the sone doth seruēt flame,
amid the Lion great:
Or when the raging dog the fyeldes
of grene doth quite defcate.
As yf the fyne and tender sylke,
enclosde thee rounde about:
But thou wilt say he is esteemde,
whom gorgeous geare settes out.
Unto hym passyng by the way,
the people duche and ryse:
And onely he is counted then,
bothe noble good and wyse.
And worthy worshyp to receiue,
and frendship for to haue:
So hede at all they take of hym,

C.iii.

whose

T A V R V S.

whose garments be not bzaue.
 The common people laugh to see,
 his cote than woꝛne to nought:
 Though thou shouldst Tully represent
 whose eloquence was thought
 For to excell all Italye,
 or els Demosthene s:
 Whose famous voyce the Athens men,
 dyd wonder at in plects.
 Or if thou hadst as great a gyfte,
 as Maro had in verse:
 Or couldst the auncient Homers tunes
 celestial wel rehearse.
 For al this same yet shouldst not thou,
 the price of prayse obtayne:
 But as reiecte of euery man,
 thou shalt receiue disdayne,
 In bayne thou shalt behold the hew,
 of Hanymedes face:
 In vaine and oft thou shalt desyre,
 thy damosel to embrace,
 If that with vile apparell thou
 dost runne the poore mannes race.
 I not denie that clothyng faire,
 esteemed ought to be:
 But yf the mynde doth vertues lacke,
 with vices eke agrce.

Thy

T M V R V S.

Thy beuty all byddes then adewe
 and glozy leaues the quyte:
 And euery man that knowes thee well,
 Wyl haue thee in despite.
 They wyl the floute behinde thy backe,
 and greuous mockes the gyue:
 Thy seruaunt too that of thy foode,
 hath alwayes vsed to lyue.
 If that he knowe the soz to be,
 a gredeye Churle oz suche:
 As cruell is of hautye mynde,
 oz vseth wyne to muche.
 Oz one that lacketh wit he wyl,
 regarde thee then but lyght:
 And grudging este these woozdes wyl be
 vnto hymselfe respyght.
 Oz suche a maister fortune false,
 why dyddest thou me gene?
 He vnder suche a maister long,
 shall fates enforce to liue?
 Can other men commende hym than,
 whose seruauntes so despyse:
 But yf thou valiant be and iust,
 both sober sadde and wyse.
 If so be that that learnyng great,
 dothe cause thee to excell:
 Then to thy wo:ship doth agree

all

T M V R V S.

all kinde of garments well.
And no man wil thee then despyse,
except that he be mad:
And first whatsoeuer that thou arte,
desirous to be had.
In honour to be prayled muche,
and much to be beloued:
Embracyng vertue flie thou vyce,
and that of right reproued.
May byng the authour to a shame,
be ware thou not commit:
For oft the common people rude
do vse as boide of wyte:
The noble vertue to despyse,
yf so be that they see:
With litle spot of any vice,
despyled her to bee.
But what is he vpon the earth,
that liueth boide of crime:
And from the true and beaten way
departeth not sometyme.
Do both not swarue or runne astraye,
from out the ruled lyne:
But he that least and seldome synnes,
hym best we may despyne.
But greatest grace hath suche a one,
that learnedly and wyse:

T A V R V S.

All thinges he speaks with order iuste,
 can well hymself deuise.
 To wise and syled speache maye be,
 great force and strength asynde,
 It diuers passions doth prouoke,
 and gouernes well the mynd.
 Muche more wyl this than costly cloth,
 set forth thy worthy name.
 Use not the loue of boyes take hede,
 suche loue is sinnefull shame:
 For childen haue no loue ne wit,
 no reason sayth noz truste:
 A vengeance light on hym I wishe,
 that ioyes in suche a lust.
 If that the pleasaunt portrature
 of maydes doe thee delyght:
 Go take a wise thou needst not lack,
 a Dozmouse for the nyght.
 What hadst thou rather foole to wyshe,
 and hope for thynges denyde:
 When as with easier medicine thou
 mayst haue thy grieve alayde:
 Perchaunce for this yet riches are,
 to be desyred playne:
 Wherby a man may sooner so,
 to be iue hys attaine:
 If boyde of money cleane thou arte,
 no

T A L K V S.

no man will take the paines:
Thee to instruct for teachers sure,
Require no litle gaires.
For litle price will thee suffice,
thy selfe with bookes to store:
Wherby thou mayst apply thy selfe,
to Lady learnynge's lore.
Lest pouertie with other cares,
dothe occupie thy head:
And so from learnyng draw thy mynde
with other busines lead.
O lord how harde a thing it is,
howe fewe doth god permitt:
To flic from base and pooze estate,
in honours hys to sit.
How seldom doth the selfy soule,
ascende to honours hie:
And more besydes what is his life,
to death and eke how nye.
How much to be despyed tho,
when pleasure none his mynde,
Doth ease, amongst his trauailes great
when he no ioyes can fynde.
When neuer cares absentes themselves
with griefes when all haboundes:
Yet better passe the Stygian lake,
and fede the greedy bounde,

And

TAVRVS.

And mixed be with shrieking soules,
then neuer iope to fynde:

In happy thinges when neuer myghte,
shal glad thy wretched minde.

For to this wretched what iope at all,
or pleasure can remayne:

That lackes both meate & drynk ful oft,
sometyme his bedde agayne.

Sometime he lacketh cote and cloke,
and oft his toes be spyde:

From out his clouted shoes to pepe,
where seames sitte gaping wyde.

With paine drawes on his dydgyng
much less he able is: (lyfe,

Those thinges to haunt y here do bring
a mortall man to blisse.

But he that hath the golden mynes,
in hym these thinges doe flowe:

And euery thing he straichte obtaynes,
whereat he bendes his bowe.

Suche rule and swaye hath money now
suche force in euery place:

That nothing longe she wyl permytte,
for to resist her grace.

From hie she raceth hilles adown,
and valleys vp doth hoyle:

If that therefore with swifty course,

of

T A V R V S.

of dogges he doth reioyce.
To take the Hart the Goate or Wolfe,
the flighty flying Hares:
If birdes to take or fish deceaue,
with hookes with nettes or snares.
If for to serue in Venus court
if meate or drinke delight:
If quiet rest, yf Lute or Harpe,
hym please or songes to sight,
All these the riche man doth possesse,
through mighty monneys mighte.
Nowe harke agayn what I shall say,
to this in contrary:
If any man desyre to learne,
he shall it soone come by.
So that his mynde bee constaunte thoe,
and feareth not to tread
The sharpe and crabbed thorny wayes,
to vertue that doth lead.
If money lacke what then preforce
let housholde stuffe be solde:
With house and all and medowe too,
how maye my lyfe then holde?
Then shal I be constraynde to begge,
and wallet by to take:
Farre better wretche it is to begge,
when learning shall thee make.

Lyke

TAVRVS.

Lyke to the heauen saynctes about,
 when if thou shouldest possesse:
 The Persians herds & droues of beasts
 with all their welthinesse.
 Helcue not thou the iudgement blynde
 of rude and common sorte:
 No more who can then beasts discern,
 the trueth or it reporte.
 If thou be wyse, marke what I saye
 in mynde and pinte it sure:
 Exceptyng vertue nothyng is,
 that heare maye long endure.
 For riches fade and forme and strength
 and honour eke doth fall:
 And vertue onely doth remayn,
 in strength and euer shall.
 Whiche neuer fortune maye suppressse
 nor age can take away:
 I neuer salwe it yet nor tho,
 beleue it well I may.
 The vertuous man for hunger sternerd,
 or left to begge his bread:
 Though fortune sometyme doth assaye
 hym for to ouertread.
 Yet vertue hasteth fast anone,
 and learnyng doth defende:
 Her clyentes nor doth suffer them,
 they

T. MVRVS.

their yeares in care to spende.
But offers them a boorde to help,
when saile and ship is losse,
Wherby thei may the shoze attayne,
from waues of Seas ytolste.
Who foloweth vertue may go see,
tharabian desertes sell:
The Ethiops blacke the rugged getes
the Indes in health and well.
For onely vertue of her force,
wyl fortune false withstande:
And oft with her in doubtfull matche,
doth strue with fighting hande.
For costes thou oughteste not to spare,
no doubt the landes to sel:
Wherby thou vertue mayste obtayne,
yf fortune be so fell.
That nought to sell at all thou haste,
let goodnes then remayne:
In thee yf learnde thou canst not be,
with learnde thy selfe retayne.
With eares attētiue mark their wordes
sometime and question fynd:
The rest to god doe thou commit,
and with a lowly mynde.
Receauē thapointed fates from hie,
if iopes thou doest frequente:

And

TAVRYS.

And hurtful pleasure thee intrap,
 and in her gins thee hent:
 And conet so thy youthful daies
 to passe in pleasaunt sport:
 And therfore doest desire to beare,
 a ryche and wealthy porte.
 These thinges that reason doth the tel,
 peruse thou well in mynde:
 A greater yll and hurtful moze,
 then pleasure none can fynde.
 It taketh counsel quite from vs,
 and doth the mynde oppresse:
 Resisting vertues euermoze,
 encreaseth wickednes.
 It is the chiefest nurse of vice,
 enfebleth aye the strength:
 With bitter ende and many hurtes,
 procureth man at length.
 But plainlier of this same anone,
 we will entreate and tell:
 The pooze man hath his ioyes also,
 yf that thou markest wel.
 Not much perchaunce inferiour to,
 for pleasauntest be suche:
 Obtayned ioyes that seldome happes,
 and ioyfuller he much,
 The pleasure is beleue me now
 D. that

T A V R V S.

that long hath bene absented:
And more desirde so meate is swete,
to hym that is an hungred.
So rest to hym that labourcth sore,
so drinke is to the dype:
So flame vnto the frysing wyght,
so colde when sunne is hye.
So long forborene is welcomer,
the Ladye Venus sayre:
For contraries by opposytes,
their strength doe eft repayre.
The riche man now wil suffer nought,
but alwayes dothe habounde:
With deinties so that lothsomnes,
in hym may este be founde.
Sometime he doth desire and much,
on earthy rootes to grashe:
Sometyme on pescodes fast he fedes,
sometime on other trash.
And royall fare with deintye dysh,
abhorring nought esteemes:
Nothing so swete he then receiues,
but bitter loe it semes.
And lyketh hym not yf any time,
it chaunceth to endure:
But chaunges new doth hym delyghte
and so, to haue in bye,

For

TAVRVS.

Forbidden thynges are sweter muche,
such thynges be nought and yll:
That alwayes are at hande to haue:
so not the thyng but wyll;
And iudgement of the mynd doth cause
a man to be content:
And worthy is to be imbrast
that pleaseth his intent.
What profits it vnto the sicke,
to offer deinty meate:
Whose tast away hath quite bereft,
the seruent feuers heate:
What auayles it vnto hym
the pleasaunt wyues to bring:
Who euermore refrayning wine,
doth ioye in clered spzyng:
Some one with kid some other tho,
with pork refreshyt to be:
Desireth more some songes delight,
some other plates to see.
So loue to all men is not lyke,
some man a boy despyzes:
And some a mayde and some a gyll,
and some a wyfe requires.
The mynd and not the thyng therfore,
doth cause a quietnes:
Whereby the pooze no lesse they ioyes
D. ii. then

T A V R V S.

then riche men doth possesse.
Excesse the ryche man dothe desyre,
fewe thynges the pooze suffice:
To him doth greater charge of house,
but lesser ioyes aryse.
The shipman or the labouryng wyght
much pleasure moze doe take:
With egges and leekes & homely food,
his hungred maw to slake.
The kynges and quernes w denty dish
of seas and land to dine:
The wo:thier pleasure than I thynke,
of right we may desyne,
That bled neyther causethe harme,
no: honestye resists:
For best it is to couet least,
and liue within the lystes,
Of counsaile good no: vered be
with vaine and sonde desyre:
For who the thinges he cannot haue,
doth earnestly requyre,
With frustrate hope is to:mented,
and loseth tyme in vaine:
Wherfore desyre thou nothyng els,
but that thou mayst obtayn.
And rule thy mynde w brydlyng bytt,
but he that doth habounde:

With

TAVRVS:

With riches, alwaies couets moze,
 then lawfull mape be founde.
 With litle and content to liue,
 he knowes not yet therefoze:
 Whom least of all doe full suffice,
 hym happier iudge I moze.
 For lofty landes doe cause a man,
 for to excell in pride:
 Whimmoztall gods for to despise,
 and men for to deride.
 Without al rule, a carpet knyght
 and vertues moztal foe:
 For who dothe vertue oughte regarde,
 when riches swelleth so:
 A famous woorthye pouertie,
 A giftes of god vnkende:
 Of vertues aye the safe defence,
 to shamesfastnes a frend.
 The bydle tryde of wantones,
 and patron of the lyfe:
 Thou onely canst and well despise,
 the shameles fortunéd rise.
 The raginge of the Seas and wyndes,
 whilste in thy litle bote:
 Thou kepest the safe assured fordes,
 and rydest by shore a flote.
 The lofty hylls on hye full oft

D.iii.

the

T A V R V S.

the flashyng lyghtnynges smyte;
 And spiryng ashes long be better,
 by northren Bozeas might.
 Low things do lie vnknowē to harmes
 the tempestes neuer greues
 The lowly shrouded Junipers,
 noz shakes the Pirice leues.
 The famous Anaragozas,
 and Democryte the wyle;
 With many mo whose worthy fame
 throughtout the world now flies:
 Dyd syluer golde and ryches eke,
 as heades of yll despyse,
 And why: but y thei thought they were
 not vertues good noz true:
 Which let the mynde w dyuers cares,
 and hedlong down eke thze w,
 Full many men in diuers vice.
 but alwayes marke thou well:
 What fabrice Calo and Curius to,
 these holy men thee tell.
 Regarde not what the common sozt,
 and foolysh route doe saye:
 Therample of the good alwayes,
 befoze thy eyes but lay.
 Dyd not Quirinus conquerour,
 his banners oft display:

Com.

TAVRVS

Commaunded weapons vp to take,
and plough a doone to laye.

And rest his deluing spade a whyle,
then would the cottage small:

Content the men and deinty fare,
not vsed then at all.

But princely meates & rouffed rounes
bryng forth as now a dayes:

A weake a faynt and tender fruit,
and apt to sport and playes.

O learne you mortal men at length,
put darknes from your minde:

Lift vp a loft your dimmye eyes,
wherto doth wyll so blynde.

You leade: take hede in any wyse,
you thether doe not goe:

By reason lyke the gods aboue,
you are created loe.

By reason are the seas and lande,
vnto your power subiect:

Let errours not therfoze as now,
but reason you direct,

The certayn ende of euery thyng,
peruse you well alwaye:

And let the meat youre selues suffice,
that hunger dzines awaie.

And garmets take your skynnes to hide
D. liii. and

T A V R V S.

and cald for terpel:

**Let aye the slepe that doth refresh,
your wery limmes be well.**

**Of these thre thynges aboue the reste,
most nede we haue alway:**

**With these our bodies are compacte,
ofyle and byttle claye.**

**But yet þoughtest those thynges to vse
as phisick for to heale:**

**The diuers sicknes that to man
dame nature wontes to deale.**

**Some one we see in dainty fare
doth ryote moste embrace:**

**Som other in exesse of clothes,
and some whilst they apace:**

**From learnynge they do vneth knowe,
nor once this lyfe perceaue:**

**When euermore with sluggish slepe,
their eyes together cleaue.**

**But happy is he that is content
with litle to remayne:**

**Nor puts his trust in thynges so frayle
that death wyl hym constrayn:**

**To leaue behind as none of his,
and wayeth well in mynde:**

**How short the space is of our lyfe,
howe all thynges bayne we fynde,
That**

T M V R V S.

That here on earth created be,
 who alwayes on remaynes:
 In prosperous eke and aduerſe chance,
 the iudge no: Stigian paines,
 Regardeth not and nought esteemes,
 what euer fortune flyng.
 Unhappy is he whom wyl doth leade,
 vnmindfull of the thyng,
 That is to come but lyke to beaſtes,
 regards the thyng in ſyght.
 Who knoweth not that by how much,
 the minde is moze of might,
 Then is the cozps, ſo muche the moze,
 in giſtes it doth excell.
 Ryches be not the chiefeſt goodes,
 therfoze appereth well.
 For theſe becauſe for bodies wealth,
 thei onely oute be ſought:
 The maners of the owners eke,
 we ſee they better nought.
 Who wil accoumpt the chiefeſt goodes:
 for often tymes we ſee:
 Such menne with riches as habounde,
 lyke brutiſh beaſtes to bee.
 As muche therfoze as wyl ſuffice,
 thy lyfe no moze requyre:
 For in exceſſe doe fooles reioyre,

in

T M V R V S.

In bayne thou doest desyre.
Thy barnes vpheaped & hugy moles,
of cozne when thou as wel:
With lesser measure though by muche,
thy hunger mayst expell.
When litle cupps shall thee suffyce,
why doest thou tunnes desyre?
But yet yf Plutus doe thee loue,
and plentie on thee flyze.
And eke thee wyll vnkowne of fates,
hath riches delte to thee: (learnde
What wouldst thou do: that thou hadst
it semeth best to me.
Lest by possession thou be woꝛse,
a dolte and counted playne,
And tell me now I thee require,
what wisdom both remayne,
Or counsel els to hym in whom,
great riches euer flowe?
And by what meanes them foꝛ to vse,
the foole doth nothyng know.
Hereby dothe strength and often hurte,
and beautie eke anoy:
By reason lyke the authour oft,
doth eloquence destroy.
And by these meanes are diuers artes,
full hurtfull oft to many:

Let

T A V R V S.

Let not the snare of avarice,
 thee catche but from her flie.
 Then this there is no sury fierce,
 assuredly moze fel:
 Begotten once in Acheron,
 amyd the raigne of hell:
 She was where stampng fyzeb2andes,
 she dzedfully doth cast:
 A hundzed thzetning beades she beares
 with vgly adders b2ast.
 Her greedy iawes with bloud of menne,
 could neuer haue their fyll:
 With churlish chaps deuouryng meat,
 yet foode requireth she styll.
 She spareth none no2 god bys church,
 once scareth to defyle:
 This cursed neuer fylled beast,
 and wicked monster vyle.
 Of her com plagues & slaughters sharp
 wyth disco2de and distresse:
 With treasons b2awlynges & disceytes
 and losse of shamefastnesse.
 Contempte of God with perjurtes,
 and chydinges sell with fyght:
 With many moze whiche in my verse,
 I cannot well resyght.
 From this therfoze flye thou thy waye
 nothing

T A V R V S.

nothyng doth moze infect:
Noz nothing moze than this declares,
a vile vnworthy brest.
So women aged men and boyes,
do couet most alwaies:
Because they lack both strength & force
in mynde and haue no staves.
An other vice contrary now,
to this doth yet remayne:
This same from thee to banishe quyte,
thy senses looke thou strayne.
If thou doest spende withoute resperce,
in vaine thou shalt behold:
An hungred est anothers spitte,
with deinties manifolde.
When all thy liuing quite is spent,
by rict cleane destroyde:
Betwene them both the vertue lyes,
the vice therfoze auoide.
As reason doth require so geue,
and euer moze take hede:
Be not to bolde to vse excelle,
witin thy tether fede.
This ende hath riches we are bounde,
all men to profite thoc:
But first our owne dame nature sure,
hath vs created so.

That

TAVRVS.

That not alone to vs and ours,
 we should commodious be:
 But also if that powre wyl serue,
 to all of eche degree.

What thing moze famous is then this
 what moze deserves the place?

Of gods about then for to helpe,
 the poores afflicted case.

So shall the people honour vs,
 so get we fame thereby:

And by suche actes to gods ful oft,
 we see do many flie.

Nothing doth moze a man become,
 nothing for hym moze mete,

As sayth the olde and auncient schole,
 of Philosophers swete:

Then man to ayde and succoure soone,
 his felow falne to grounde.

But now alas O dolefull tymes.
 and fashions nothing sounde.

All godlines is cleane extinct,
 to no man geues doubtlesse:

The welthye wretch although he hath
 wherewith to geue excelle.

Of no man tho he pitie hath,
 all heartes dooe ypon seme:

Who geueth the begger now a myte,
 they?

T M V R V S.

their teares they nought esteeme.
 If ought they giue to scoffers now,
 or els to rakehell knaues:
 They doe it deale to Colmon birdes,
 and eke to baudye flauers.
 No man doth geue the learned oughte,
 the muses be despyed
 In euery place, some one we see,
 so muche hath exercised,
 The dyse and tables tyl his purse,
 at length the gorge dothe caste:
 So oft an other byes at cardes,
 tyll all his goodes bee paste.
 And is not this a greater shame
 thus money for to spende?
 Whereby no honour is obtaynde,
 nor thanke is got at thende.
 O mynde forgetting god and eke,
 with vices vile defylde:
 And is it lawfull this to doe,
 didste thou not once a chylde,
 Come naked from thy mothers wombe
 and shalt retorne agayne:
 Resolued vnto durtye earth,
 from whence thou camste certayne:
 O foole these goodes be none of thyne,
 but vnderneath the hande:

41
TAVRVS.

Of god aboue and thou but heare,
a stranger in the lande.

And burster foꝛ a while of them,
ne be the goodes at all:

But onely now the vse of them,
to our subieccion thꝛall.

foꝛ when the Gresilde Charon olde
shall beare thee paste the lake:

By which the gods aboue to sweare,
doe tremble eft and quake,

Then heare þ wꝛetch to other beyꝛes
the goodes thou shalt foꝛsake.

Wherefoꝛe we ought to vse them well,
whyle lyne of lyfe doth laste:

In occuppyng about our selues,
and helpyng others fast.

Now haue I wel declarde I thinke,
yf ryches ought to be:

Accompted foꝛ the chiefeste goddes,
all men may plainly see.

My bote drawe backe we haue assayde,
The seas sufficiently:

To causyng cloudes the sutherne winde
begynneth faste to flye.

Upsuckt the floudes from out the seas,
the whyꝝlwyndes by doe beare:

Which doth declare a stoꝛme to come,
not

TAVRS.

not best we tarye heare.
Beleue me now for soze I feare,
to thypps vntrusty Orion:
Whilste tyme we haue let vs dispatche
to porte and get vs gon.
When as the banisht cloudes aboue,
shall make the daye be fayre:
Then Triton shall vs call from hye,
and we to seas repayre,

The thyrde booke
entituled Ge-
mini.



Rising was þe daunig day,
& fading starres did shüne:
The heauens hie of Witā tho
& halfe to apere begunne,
To the þe vnder vs do dwel
and halfe discernde our eyes,
I meruailde muche to see as then,
the fyre vp to ryse.
Amid the floudes vnquenched thus,
These contraries no doubt:
The other now doe quite destroy,
but is the sunne put out.
With floudes: it is no fiery than,

G E M I N I .

62 els to fittche the bzinke:
Of Ocean sea, the common sozt do lye:
thus did I thinke.

While as by shore I walked alone,
beholde there gan me meete:

An aged man with staffe in hand,
in clothure net and swete.

His hoary beard with silver heares,
his middle fully roght:

His skin was white and ioyfull face,
of diuers colours wrought,

A flowry garlande gay he ware,
about his semely heare:

When as we met, and made vnto
eche other frendly cheare.

From whence I came, what place I sekt,
my name he doth desyre:

I answered him, and dyd the lyke,
with shamesfast voice requyre.

But after that he had declared,
his proper name certayne:

For Epicure this man he heyght:
I was astonysht plaine.

Like as the pooze, and labouring soule,
In deluying of the grounde:

A hydden Chest amydde the earth,
by luckye chaunce hath founde.

C

And

GEMINI.

And thus I saide good father olde,
suche fauour mayst thou finde
Amongst the gods that al thynges wel
may satisfye thy minde.
With wisdom grrat and wondrous eke
within thy brest dothe dwell,
If falsly men doe not aspyre:
as est they doe. Now tell
Vnto me here I thee beseeche,
of grace the good preceptes:
With witty salues and eke instruct
my youth yf nothyng lets
More waighy affaires: quod he agayn,
no weigh ye assayes me let,
But for that cares and woꝝke I shune:
oft times my self to get,
Vnto this place I wonted am,
and flowers by to take:
Of diuers helwes amyd the meades
head garlandes for to make.
Willing therfore with all my hearte,
to aunswere thy request:
I am for olde men all to chatte
it both delight vs best.
But least by some that passe the waye,
we here disturbed be:
Let vs goe hence, and vnderneath
the

GEMINI.

the shaded holme tree
 That by the waters syde thou seest:
 our selues we wyll repose.
 The wet and thus with pleasant voice
 his mynde began disclose.
 Some god yoling man thee hither now
 assuredly hath sent:
 Wherby this day & nyghte perceave
 by wylsome what is ment.
 For O the gods in what a mist:
 and darkenes of the mynde
 Is drent as now the whole estate,
 of mortall humayne kynde.
 Of them that beare the face of men
 two thousande thou maist see:
 But one that shewes hymself a manne
 is scarcely found to bee.
 A denne of doltes that now the world
 may termed be full well:
 And place with errors stufft therfore
 geue eare what I thee tell.
 If wretched darkenes fro thy mynde
 thou sekest to erpell.
 And first of all thou ought to knowe
 the true felicitie:
 Which with a reason firme and good,
 ought searched soorth to be:

C.ii.

Wherof

G E M I N I .

Hereof both wisdom flow in fountains,
hereof she dothe appeare:

But fewe there be that can attayne,
the truthe alway to beare.

For riches to be chiefest good,
the greatest sorte do saye:

An other parte dothe honour take,
to be the chiefest waye.

And dyuers men in diuers thynges,
the chiefest good doe fynde:

But I the price aboue the reste,
to pleasure haue assignde.

And this my parte I truste I can,
by reason good defende:

It is the marke that all shote atte,
and eke the synall ende.

To which, the actes and dedes of men,
bee altogether bente:

Euen as, vnto thappoynted marke,
the shoters shafte is sente,

Who euer would the earth with rakes
or Seas with Dyes haue tryed?

Or martyall power by force of armes,
who durste haue occupied?

In fyne, who euer would haue sought,
vertue to come vnto,

If pleasure than or hope thereof,

dyd

44

G E M I N I.

dyd not enforçe hym so?
 For this the chiefe beginning is,
 the mydst and eke the ende
 Of laboures al, for p[ro]se therof,
 thy mynde a while attende.
 All wo[r]kes yf thagent reason haue,
 vnto some ende are donne.
 The wo[r]kemā's hādes it mones therto,
 and fyrst in mynde begonne
 It is: But last of all the deade,
 it selfe comes forth to lyght:
 The ende therof is good therfore,
 the wo[r]ke doth moze delyght.
 The wyl therof, with great delyght,
 the ende for to obtayne:
 Dothe for the laboure lyght to be,
 the cause is pleasure playne.
 For trulpe nothyng els it is,
 but pleasure of the mynde:
 And synce by reason harde it is,
 to teache the rude and blynde.
 I wyl attempt by synilytudes,
 the truthe for to declare:
 Why delues the plowmā's clubbishe
 & teares the earth w[ith] share? (hād,
 For all the heate of flaminge dogge,
 hys wo[r]ke he doth not spare:

G E M I N I.

For hoꝝ wynter froste. Why fears
the Shypman not in mynde:
The ragyng rage of surgyng Seas,
with thꝛeatnyng Rocks so blind?
Despyssing death at hande in hope,
of mastc with sayly pyne:
Why dothe the Captaine to the feldc,
hys manfull mynde enclyffe?
And fyerlye doth reioyce, when as
he heares the Trompettes blow:
wyth hynicng noyse of somyng hoꝝse,
hys harte begynneth to glow.
Whye doth it some delyght alwayes,
with papers pale to be,
And bookes of dyuers authoꝝs made,
with dayly payne to see?
Certes soꝝ that that after tyme,
when laboures long departe:
Som gayn oꝝ fame may giue him cause
foꝝ to reioyce in harte.
Foꝝ if so be that fame and gayne,
should not the minde accende:
With Joy bothe vertue & artes withall,
would soone be at an ende.
Foꝝ of it selfe the ende is swete
and foꝝ the ende is thought:
Bothe muddest & foꝝmer factes so swete,
it

GEMINI.

it fozeeth also nought.
 Of vyle o2 els of honest state,
 the deades do seame to be:
 For as the lewde lycencious man,
 reioyseth vyce to see.
 In vertue lykewyse euermore,
 the goodmans Joyes doe stand:
 All thinges therfore for pleasures sake,
 we surely take in hande.
 For pleasure men declyne fro harmes,
 for this they gaynes requyre:
 Thinges worthy praise o2 els reproche
 throughe this they doe desyre.
 With onely this the Goddes aboue,
 contented surely bee:
 For profyt is for them vnmeete,
 synce nought they lacke we see.
 But thou perchaunce wilt say the gods
 with honest Joyes habounde:
 What then? If with suche ioyful goods,
 in them no Joye is founde?
 As yf thou shuldest with glistering gold
 and pearles a stocke aray.
 An other thing heare ad, as ofte,
 as cause be perfecte may,
 It nedefull is the lyke effecte,
 from thence should then procede:
 when

G E M I N I.

When as therefore that force of lyfe,
is wel disposed in dede.
And chiefest good object to it,
it alwayes doth retaine:
That this is happiest happynesse,
denieth no man plain.
But now from out suche fountaine, los
is pleasure force to runne:
With musicke so the eares reioyce,
of numbers apt begonne.
So is the sighte with beautie pleased,
the nose with goodly smel:
This iudgement eke I doe pronounce,
of other partes as well.
What saist thou now to Venus work
that creatures all doth make?
And this the pleasaunt pleasure is,
except thou trueth forsake.
Howeuer yet both paine, and grieve,
since greatest pls ther be:
Contrary eke to pleasure now,
by right we pleasure see.
To be the chiefest good deserves,
of contraries also:
The reason lyke contrary is,
that sad thinges to forgo.
By natures force all thinges doe seke,
and

46

G E M I N I

and pleasures do embrace:
 Who may beleue that once wyl be,
 Decraies that natures grace?
 The chiefest good therfore it is,
 that creatures all doe loue:
 But what loue they, or seke they for,
 but pleasaunt ioyes to proue?
 That we muste vertue seke agayn.
 Some sort there be that saye:
 By sweet and colde while heare we liue
 and pleasure caste away.
 And after death they saye we shal,
 in perfit pleasure lyue:
 Whiche god to those that do hym loue,
 prepared hath to geue.
 This voice with reason can not stande,
 but shewes it selfe as vaine:
 For that the soule doth after liue,
 when death the corps hath slayne.
 Or that it lurkes in lothsome lake,
 of Tartares gresly denne:
 And paies the paines of his desertes,
 and takes rewardes as then
 Of former factes ought none beleue,
 except his senses fade:
 O fooles it is your Poets mad,
 that haue these fables made.

Who

GEMINI.

Who euer wanted were to worpe
 Inche foolyshe fayned toyes,
 Wherby thei might delyght the eares
 of fooles with frustrate toyes.
 The paksome place they fayned haue,
 of Stygian tiraunt sell:
 Wher flames & flouds of Phlegethon
 that burnes with roaring yell:
 Whereas the triple headed dog,
 and Disiphone doth dwell,
 with adders armde of paynted hewe,
 and greffly gyauntes great:
 With deadfull darkenes boyd of lychte
 and fyres whose flaming heat
 Consumes no wood, where fryseth cold
 without the wynters space:
 The bote without the force of oke
 heare creaketh in this place,
 whilste her with soules dothe ouerlode
 the aged Feriman:
 Heare Sisiphus the stone tormentes
 and Tantalus waters wanne.
 The sistre riske bestelles beare,
 matemurding sisters beare,
 From whence the waters out do gush,
 that kept in bayne are there.
 Much more than I haue beare declared
 these

GEMINI

these Poets pilde haue taught,
In hel to be, whiche are not true,
of childzen to be thought.
O gods holwe grrat a lacke of wit
there is in every place,
How prone the way to trifles is,
and credite you this case,
O voide of wit: whiche neuer colde
by reason ought be proued:
No by no sence may be descrinde
with feare why are you moued?
Of thinges so vaine, who credites most
is moste himselfe deceaued:
These are I saie deceitfull thinges,
wherby be priestes releaued.
For when that once our vitall bzeath,
is faded cleane away,
No more we be then first we wer
befoze our natal daie.
O to muche weake to fraile and proude
O nature bolde of man:
Wherby doest thou perswade thy self
to liue so2 euer than?
Leaue of therefore thou lumpe of claye
the yeares of gods to wyl,
Al thinges begonne shall haue an ende
nothyng remayneth styll.

Bothe

GEMINIO

Both cities great, and mighty menne,
and faste realmes withall.
The hautiest hylles and greatest founts
doth tyme at length let fall.
And thinkest thou (O sad yng duste)
for euer to remaine?
Is hope of mynde with thee so greate,
we trauaile but in vaine.
In trusting dreames for vertues sake,
and fainyng fancies strange:
Thei be but foolcs that things assured,
for vnassured wyl chaunge.
Forsakyng thing assertaynde here,
with doubtfull thynges to mete.
But yet of olde, and auncient fame,
rewardes remayneth swete.
Of litle force this nothing is,
when death hath had his right
Thou nothing art, for what is fame,
yf it doe nought delight?
The corpe in graue, what doth y^e stone
or Locke reioyce in prayes?
If here thou hast not them, thou shalt
haue neuer happy dayes.
Therefore whyle this our byttle lyfe,
vncertayne eke doth laste:
The wyse man, to his power wyl loy:
no2

48

GEMINI.

no: strapte wyl dolone be cast.
 As oft as fortune on hym frownes,
 wyl seke the pleasaunt life:
 If any thyng to hym shall happe,
 of bitter eygre strife.
 Wherfore because I wyl not now,
 the frustrate here retayne:
 (O yong man) ioy while time permits,
 and banish dolesfull payne.
 When these his wordes my herbed sire
 had moued me to beleue:
 Good father then (quod I) for these
 thy paynes I cannot geue
 The woorthy thanks, but whilst I liue,
 I shall to thee be bounde,
 Within my heart, and eke I shall,
 reserue thy sayinges sounde.
 One doubt within my brest dothe yet,
 assuredly remayne:
 For not the dedes we onely must,
 but learne them to obtayne.
 Therefore I doe requyre you now,
 to teache me heare the way:
 That wyl me leade to pleasures place,
 whereby it haue I may.
 The waye is short and playne withal,
 then grepberde to me tels:

not

GEMINI.

Not farre from hence voluptuousnesse,
 that lusty Ladie dwels.
 Whom if thou doest desire to see,
 come after me a pace
 Whereby thou maist by me recoyce,
 in finding out her grace:
 One part of thze the starry orbes,
 had scarce past over than:
 When stacking by hymself dyd rayse
 thumweldy aged man,
 Who leading forth I folowed on,
 and hand in hand we went,
 By strange vnhaunted wares we goe,
 and space a litle spent:
 Beholde appeares a sumptuous house
 and streight I aske my guyde,
 What owner kepes that precious gem
 and princely palace wyde.
 Plutus quod he posselseth this,
 and eke an armed knyght,
 The way to kepe and men to passe,
 forbiddeth by his might.
 Except they come hym first vnto,
 and please hym with some gift,
 But he himselfe doth hold his hall,
 amid you towry clift,
 Thze doughters eke he only hath,
 with

49

GEMINI:

Within his bolowe to dwell:
 Whose names if thou desire to know,
 I shall thee briefly tel.
 The first of them is filthy excellence,
 the seconde puffed pride:
 The third is foolyshe ignorance,
 with countenance bolde beside,
 Who then quod I shall leade vs now,
 vnto this famous kyng?
 These maides he hath quod gresil thou,
 that thereto wyl the byng.
 Chance, fraude, and vsury, by these
 haue al men easpe way,
 I haue no gistes then aunswerd I
 that geue these maydes I may.
 Noz safe it is suche girles to trust
 some other way declare:
 There is quod he another way,
 there is a way to spare,
 Which if thou sayst the woozd, we goe
 lead me therto quod I:
 Together both we went therewyth,
 where depe a vale did lye
 With stones the way was al beset,
 by whiche our iourney laie,
 And so begrowne with crabbed thozns
 that scarce we see the waye.

Hereby

GEMINI.

Hereby we founde the ragged house,
 of sely pouertie:
 With top vntilde we past it tho,
 and streight a wood we spie.
 Behold, then saith, my guide to me,
 beholde yon trees so hie:
 Whiche wth their tops do seme to tutche
 the steamed starry skye.
 There dwels y^e worthy quene (quod he)
 by whom we shalbe blest:
 But first thou must wash hand & face,
 and get thee netely drest.
 The goddesse loues no nastines,
 no; flouens can abide:
 A riuer smill I then perceiue,
 by grauaile grounde to glide.
 Which with a pleasaunt hushyng sound
 prouoked the ioyes of bed:
 Heere washt I faire my face & handes,
 and comide my rugged hed.
 I trimde my clothes in ordure syne,
 and lightnes hath expelde
 Al, graue, and earnest things: so that
 with mirth my waile I helde.
 No further of them once a man
 a stone may from him sling:
 The wood was then wheras we heare
 the

50

G E M I N L.

the birdes full sweetely sing.
 And flowers swete and faire we smell,
 of whiche knowe their growes:
 Suche woodes tharabian neuer sawe,
 thoughe franconcence there flowes.
 No2 yet the Easterne Indian tho,
 no2 Scith the like doth see:
 Though rounde aboute he is beset,
 with bowes of lawrell tree.
 No2 Atlas that the rowlyng skyes,
 with shoulders doth sustayne:
 Though Satirs in y place doth daunce
 whom faeries loue doth payn.
 A riuer milde about it runnes,
 with comely water cleare:
 The bankes so farre a sonder stode,
 as leapes the chased deare.
 And in the depth a doughtye dzoue,
 of scaley beastes they play:
 And so2 a wall it compasoe is,
 with lofty pines so gaye,
 With pines y in their crabbed backes,
 doth Cibels loue containe:
 And Phebus Cipresse standes them by
 of equall height agayne.
 Their lackes no massey Esculus,
 no mapple, holme, no2 oke:

F.

Po

G E M I N I .

No plaine tre, Cozke, no2 yet the nutte,
that coloure dothe prouoke:
The Arbut, and the Aldertre,
the Chestnut, and the Ashe,
The Filbert, Bechtre, and the palme,
the Wyche with spygge lashe:
The Fytte, and the Wytell eke,
and brode leaue Bechey woode:
when Saturne ruled the golden world,
whiche was our fathers foode.
The Vine the Fygge and Apple eke
and Lotos Wyaps frende:
The Juery and the Laurell tre,
that Poettes headdes dothe shende.
The Mulbery and the Poplartre,
that Hercule once essemde:
The Peartre, wyllow, and the Pzune,
with Bore that whytley sende.
The Medlar and the Dlyue tre,
the Elme and Cherrey redde:
The Codtre and the Almon eke,
whose floures first doe spredde.
What should I heare the Cedare tre,
o2 Heben call to mynde:
O2 Cytte fyttre for Tables fyne,
whom golde hys place resynde.
O2 other moze whose names I thou,
doſt

G E M I N I.

Bothe take in hande to tell:
 Thou soner mayste in numbze bring,
 the Egiptians sandes as well.
 Thus in we go whereas the bidge
 dothe ioyne the bankes in one:
 Of ample space and semely syght,
 their Aleyes long they gonne.
 wyth Purple Roses red and whyte,
 and Pausyes painted helwe:
 whyte Daffodyles, and Violets swete,
 wyth Flagrante Lylleys blew.
 Swete Amaranthe that long doth liue,
 with leaues of Crimson dye:
 The Gloue with balme and Cassia to,
 Mynt, Lime, and Sauery.
 wyth Saffron, Myrre, and Malozam,
 the Gardens onely gem:
 Of sauoure swete in Idale woodes,
 ynowe they growes of them.
 Bothe heare and there in euery place,
 Swete saours by they fume:
 A thousand kyndes of byrdes do fyll,
 the woodes with pleasant tune.
 wyth diuerse notes the cleared ayer,
 they caused to resounde:
 There P:ogno wailes the great vnttrue
 that in her Louer was founde.

F.ii.

And

GEMINI.

And Philomela doth bewayle,
her owne and Itis case:
In humayne voyce with painful throte
the Parat prates apase.
Their varping softly notes so fyne,
the goldsynche fast doth syng:
And waters flowes the flowers vppon
from cleare continuall spring.
And here and their their courses runne
and moystes the herbes so grene:
No dragon there noz greedy wolfe,
might euer yet bee sene.
No Boze, no Beare, noz Tigre fyerce,
noz serpent soule there dwels:
To harme with triple bissyng tounge,
with poyson fierce that swels.
In fine no kind of beast there is
but such as peace hath swozne
The longeard wat the Hart the Buck,
the Goate with harmeles horne.
The middle heauens then almoſte,
the flaming Phcebus helde:
When first we saue y gorgeous place,
wheras this Ladye dwelde.
Amidde the woodes an ample space,
full of grene herbes we see:
No tree there grewe but tables rounde

GEMINI.

in order placed be.

With deinties suche as Capua dydde,
the oneyde duke prepare:

Suche deinties as they once dyd eate,
the sacred shieldes that bare.

The time is come quod Gressill now we
let vs go drinke and fill:

Our bellies: Strength for to repayre,
it is the goddesse wyll.

That none shall passe with sober head,
nor yet with hungred maue:

For scotfree here maye all menne fede,
this is the Ladyes lawe.

Whē meat doth faile, her maides do fil
the table full agayne,

Apace we feede and scarce canne ryse,
so wetes the wyne our brayne.

With doubtful steps our feete do trede,
with stackryng stumpes we go:

More earnestly we then desyre,
the Queene to come vnto,

Whom in the fielde we walking finde,
with mighty mirthfull trayn:

Young lusty guts with boyes & maides
and dotyng age again.

On her righte hande a woman goes,
with pleasant shynyng face:

F.iii.

And

GEMINI.

and in her hand a bowe she bare,
from downe her shoulders place.
A dreadfull quiver hanges with shaftes,
bothe cruell sharpe and kene:
And in his handes a bowe he bare,
and drew the stringe so kene.
Though blinde he was yet strayght he
at euerie man his parte: (threw
And fiercie to without regarde,
he perced to the harte.
The shaft returneth strayght agayne,
when wyde the wounde is left:
The people all incontinente,
he had of lyfe berefte.
But that a certaine woman there,
that pytyed muche the soze:
Of Godly zeale vnto these men,
gan helpe and helth restore.
For when the wounded bestes she saw
where as the darte went in:
Of any man, and bloud so warme,
that gushing oute did spin.
Then strayte she runnes her cure vnto,
and helthfull drinkes him gynes:
Whereby though cruel wound remain,
the patient yet he lyues.
An other woman yet besydes,
in left hand, leades the queene;

G E M I N I :

Whose chaps do alwayes chatw & cud,
 her golles they gresy bene
 With musty dusty lothsom clothes,
 whose synke doth all anoye,
 And onely to she doth delyght:
 in beasty belly ioye,
 Great tankardes depe she turneth
 quite: the bottonnes bpsey downe,
 And in her hande a boye she leades,
 with drousy droupyng crowne:
 And winking eies he scarce could wake
 no? woulde his dame permit.
 With meate & drink thus ouerchargde
 to haue a wakyng fyt:
 A monster straunge on her he synge.
 heare soundes with wheasyng noyse,
 The boren thalme, with stroke & harpe
 is forced to shewe his voyce:
 Here Orpheus doth bewayle hys wyfe
 with tooth of serpent to?ne.
 The dire decrees of darksom den,
 and labours past and wo?ne:
 And after hym both beast and stone,
 by musicke swete he draues,
 To Delphins eke Arion here,
 doth swetely syng his sawes,
 With harp the noble Amphion heare,
 F. liii. doth

G E M I N I,

bothe Thebes walles renewe,
 Declaring her cruel case:
 by Hyppmen eke vntrewe.
 And after these with friskyng legges,
 comes Dauncing all the reste:
 Whose eyes a certayne dymmes darcke,
 had fully then oppreste.
 About the headdes of every one,
 their flies a stinckynge myst:
 And one amongst them all I knewe,
 that helde this wytte in fytt,
 Sardanapalus heare am I,
 that ruled with princely powre:
 Challyrys Realme loe thys haue I,
 for that I did deuoure.
 O foolyshe wretches, whylest you lyue,
 lette neuer Joyes so go:
 For after death alas there are,
 no Joyes to come vnto.
 Learne you by me O mortall men,
 the truest waye to knowe:
 Now last of all two Monsters came,
 amyd the vtterst rowe.
 Wherof the one with diuers tonges,
 these fellows so wle arayde:
 The other vered them soze with pricks,
 that grese their Joye alayde.

G E M I N I .

So muche the heauens vs do hate,
reioysyng at our yll:

So far the goddes aboue do seme,
contrary to our wyll.

And thoughe with these aduersities,
we passe our dayes in payne:

Yet haue we not one houre to loy,
in quyet to remayne.

If ought we haue it is but shorte,
and Ioye vnperfect framed:

O lyfe that doste of ryght deserue,
exilement to be named.

Why doth the harmes of moztall men,
the goddes aboue delyght?

Whye had they rather sad we were,
then lyue in Ioyfull plyght?

Whereof dyd fyrt spzyng oute to vs,
suche moztall hatred fell:

Why in thou the gods with pacient mind,
in bearynge euyls well.

No space we were of any lengthe,
from this vnrulye game:

When from the right side of the wood,
came forth a comely Dame.

With body fyne and birgins face,
and sober semely gate:

F. b.

Suche

GEMINI.

Such one as Ioue his wife his thought
 amyd her great estate.
 With heare, and bosom tozne, she rines
 to vs in dolefull plyght,
 And not to be despyde she was
 though clothes were base to syghte.
 And from her ruddy rosye lypes,
 these witty wordes did spzyng:
 Craytyfes whereto pace you thus
 whereto shall phzensye bzyng
 You now: stay here, set down your fete
 and leape not to the snare
 And hearken to my wordes a while,
 that I shall heare declare. }
 Fyzt this (quod she) no goddesse is
 noz her no goddesse bare, }
 As you (perchaunce) beleue she is:
 to whom as now you goe
 To tentes of whom you couet nowe
 to Ioyne your selues vnto
 But is a dzedefull dzeri spzyght
 deceiuing all that liues
 Anwares of her decettfully
 and gall toz honey geues,
 Let not the face deceiue you nowe
 that semeth sayze without:
 That glisters aye with shyninge golde
 beset

55

G E M I N I .

beset with gemmes aboute.
 You know not yet how foule she is,
 within those garmentes gaye
 A thousande spots within she hath,
 and castes her men awaye
 Deceiude with false defrauding ioye:
 as fishe their bane come by
 whom crafty fisher doth begyle
 with rede deceitfully:
 when from the rockes, into the floudes
 he casteth downe his lyne,
 with harmefull bayte the hooke so byd,
 with hastye course thei hine:
 And snatche with greedy iawes y bayte,
 and fast they hang thereby,
 And solowping fast the twyrling threds
 they daunce full dolefully.
 The quiueryng sandes of Libiacks land
 we nre not soz to fye,
 Ne fearefull Atiphates house
 ne Scillacs rocke so hye.
 Noz dreadeful drenching Charibdis,
 noz other monker fell,
 So much as ought we pleasure shunne
 what harmes hereby do dwel,
 In mortal men: what towne: what
 what men of worthy fame (realmes:
 Hath it destroide: I wilbe short, and

GEMINI.

and one erample name.

Who euer yet Alcides past,
who durst suche dedes assay?
That slew two serpents foule somtymes
in cradle as he laye
He tore the tusshes from them both,
and thrust his handes so smal
In midst their throates. He caused hath,
Polorchus beast to fall.
He cut the foule Echynaes head:
destroyde the dreadfull drake
The fearefull bull adowne he threw,
and swifty Hart did take.
He hath expelde the Symphalides
by force of valeant bolwe.
The Thracian tyrauntes stable eke,
his hand did ouerthrowe.
He turnde thy course Achelous,
and brake thy windyng creke
He toke the apples from the maydes,
and spoylede the Spanish freke,
Of hugie kyne. He dyd descende
adowne the pyt of hel:
The dreadful dog from thence he drew,
that someth popson sell.
The Boze of Crymanthus to,
was slayne of that same hand.

And

GEMINI.

And anthers eke the strength of hym,
lyft vp byd vnderstande
He felte it eke that Dren stale,
Dan Vulcanes wylly whelp,
And after all the lvery fire
he coulde olde Atlas helpe.
The starres aboue and swaying poules
whose shoulders doe sustayne.
But O thou hurteful pleasure loe
desceitfull eke and bayne,
The Lordly beastes of Gygian mayde
with wyl he byd obay.
And he whom dire Megraes force
no2 fende mighte once affray:
For quiueryng Tartares frostye colde
no2 flames of Phlegethon
For vgly Charons dreadful loke,
with bristled heerres vpon.
Byd often fondly feare the threates
of myld vnnichty mayde.
For shielde, in hand a distaffe beares
for helme, with coyle arayde.
The hande also that once was wonte,
vnweldy clubbe to shake:
In maydely guise gan towe to spynne,
and eke accountes to make
Of taske perfourmed. And vnto her
the

GEMINI.

the bondled flarc he beares:
whilst clothed in womē's wed & stroke
of mistres, whip he feares.
Amphitrions sonne, what beastly toie
hath made thee thus so blynd?
For as that hag dame Circes did,
trassozme to swinish kynde
Whilles mates, bewrapt theyr bones,
in stubburne bystles harde:
So doth your Quene (nay rather slave)
chaunge them that her regarde.
For dishe in hande to them she geues,
of pleasaunt popson full: (soznde
Of which who drinks is straight tras;
in Lion, Boze, oz Bul.
Dz made a dog, oz els a wolfe,
the common plague to sheape
And other into diuers shapes
are thus compelde to creape.
But fewe of that same sorte there be
this deathly cuppe doe slye:
And you your selues these fearful fates
shal shortly share canby:
If you perchaunce will after ranne,
the banners of this boze.
wherfoze be wyse, and slye the snares
I warne you sirs befoze

whylst

GEMINI.

whylst time wil serue: wth bridling byts
 and rule your wylfull mynde,
 And in the prync hidden snares,
 let not your eyes be blynde.

Least she like as the spider doth
 begyle the sely flye,

whylste as in tender webbe she lurkes
 and in her bowze doth lye.

But when she doth perceiue,
 the guiltles soule intrapt

Then out with cruel course she comes,
 the corps in cordes so clapt,

The dusty thowt with nimble legges,
 about it fast she wyndes (throug^h

With deadlye styng she thrusts hym
 and suckes the bloud she syndes.

O mad to mad, whiche when he maye
 to gods compared be

By reason culde, yet brutish trayn,
 to haunte deliteth he.

In vsing eft of lecherous actes,
 and pamperyn^g Venus frende,

His gredy paunche and beastlines
 he foloweth to his ende.

These wordes, with patience could not
 my lusty Gresylde gyde: (beare

But mourning this his wyl, so broke,
 and

GEMINI.

and angred eke beside.
 With mumbling wordes: I know not
 he turnes from vs his face (what
 And, vnto his acquainted mates
 ranne thze legde syze a pace:
 Arete than (foz this her name,
 she termde her selfe to be)
 Let Gyesyl flye from hence away:
 regarde not thou quod she.
 The Dule to darkenes vside, cannot
 the glistering sunne abyde
 And as the sicke whom feuer long
 with ragyng heate hath tryde,
 Refuseth such, as may to hym,
 his healtbe agayne restore,
 Thinges worse and hurtful to his life
 despying rather moze.
 So fooles doe folow false things most,
 and from the truth thei flie.
 But flye not thou my warnings heare,
 yf helth thou doest set by.
 Which y thou mayst moze aptly heare
 walke now this waie with me.
 Foz with these syghtes the mind is let,
 and eares disturbed bee.
 Then towarde y right hand forth she
 and vnderneath a bay (leades
 That

GEMINI.

That stode thereby, we both sit doctone
and thus she gan to saye.

That workman first, that made y skies
the earth, and seas also.

As, al the spheares he hath compelde
gayneward the first to goe.

So would he that theeffectes of mynde
should reason eke gaynsay

Least mynde alone within the corpe
with dulnesse should decaye.

For as the horse, by force of spurre,
and Dre, with gode a ryght

Are forsed to goe, and by the smarts
receiue they greater might:

So sharp with force, theeffects the mind
encreased by restraint.

The whiche effectes, yf they were not:
the mind straight wayes would faint

And would no worthy thing performe:
like as the shippe doth slugge.

Except the windes her sailles doe pufte
and Dres by force her drugge.

Somme greatly erre therfore, that saye
suche tumultes of the mind,

A wiseman neuer ought to feele
lyke some in marble sinde.

These men do thynk a man to be:

G. and

GEMINI:

• and dotyng p:ache in vaine.
For than, in vaine, had nature telt
to man suche motions plaine,
Whiche is to base for to confesse
we maye them therfore vse,
Moste lawfully: if reasons rule
and arte therto we chuse.
These great affections of the minde,
with b:idle stronge he guydes:
And, as the horseman rules his horse,
so rules he them besydes:
For once is ouer ron of them,
he, that deserues to be
A wyle man namde, and not in vaine.
but fewe there be, we se,
That verue knowes, for to obtaine
in measure for to stay:
Some sort, therfore, this same do loue:
some take it cleane away.
Bothe sortes therby in errour haulte:
for, onely gods alone,
By reasone lyues, and beastes againe
with onely sence do grone.
But man, with bothe, is full adoynd:
commaunded to reioyse
In bothe also: in reason moste:
this parte is worthyer choyse,

And

G E M I N I.

And more celestially, eke, it is,
and lysteth men alofte.

Where, luste dothe throw men hedling
and makes the dote full ofte. (down,

Wherefore we ought it least to bey:
although (o nature blynde

Of men) that every man it hauntes:
and fewe can reason finde.

A soyt therfore amyd the wood
saunce nombie saue we play

To which, even thou, wth doubtish guyde
hadst helde thy foolyshe way:

But that our voyce did thee withdraw.
and didst thou nothyng feare

Those monsters, to, with stely steps
that folowed after theare?

Knowest y^e their names: the one is grese
the other flander hyght.

I not forbid, nor graunte suche loyes
of sence proceeding ryght,

But, rare, I would that they should bee
and eke no vertues foe.

For whiche, it neuer lawfull is:
things honest to let goe:

But bridelles stronge thou needest sure,
and closely them to take.

For els they hurte: and ioyful thinges

G. ii.

wyll

G E M I N I.

wyll malyce not forsake,
 Disordring all: and looke how muche
 a man dothe from them flye:
 So muche the more, he doth appoche
 the seate of Ioue, on hye.
 And he that hauntes them moste of all:
 is woorthy lest of prayse:
 Abasing, eke, hym selfe therewith:
 with beastes he leades his dayes.
 They hurt besides, when as they be
 to dayly vse retaynde
 And daungers dyze be got therby,
 and mind with lettes is painde.
 Noz can the minde be alwayes yet
 to seuer thinges addicte,
 For fraile it is and ioye it muste
 when endes the sad-afflicte.
 And downe the hieft hylles descende
 to balleyes depe and lowe:
 No otherwise, then when one carth
 dothe Ioue his lyghtning throw:
 Hating the crimes that here be don:
 the Eagle bearing fast,
 With byll or fecte, the threedgd toole
 in Cicill fornaice caste:
 Ascendes the toppes of heauens hie,
 and maruayles muche to se

The

GEMINI.

The Princely walles, with precious
 that there adourned be: (stones
 Adorned is to se the place
 of glystering golde confecte:
 That thynes w stairres, she doth behold
 with Diamond pillers deckte.
 The costly rounffes she looks vpon,
 of Indian teeth compact:
 She maruayles at the ample feed
 and lyght that neuer lackte.
 The great delighes that gods are in,
 that tonge can not expresse,
 Noz neuer harte of man could thinke
 the woꝛthy pleasauntnesse.
 She flyng fast both here and there,
 despyeth muche to playe:
 By skies so cleare, and pleasaunt ayres
 begynnes her wynges to spray.
 The earth, and quite she doth forgette:
 her nest is out of mynde.
 In princely rayne, of thundryng God,
 suche pleasure doth she fynde.
 But after that, by hungers prick,
 with fasting strength decays:
 And heate lackes foode to worke vpon:
 that now she gan to prayse,
 The heauens hye she doth despyse,

G. iii.

and

G E M I N I.

and down her selfe she speedes.
 To ground, that late she dyd contemne
 and there apace she fedes.
 Than I whiche helde my peace so long,
 (suche silence for to breake)
 Addrest my self, and not affrayd
 her tale to stoppe, gan speake.
 Because (quod I) the sonne as now,
 gan westwarde fast disceide:
 And night doth hast his course to vse,
 before this lyght doe wende
 Away from vs, and darkenes comes:
 a fewe thynges shew to me
 O goddesse mylde (no matrone, thou
 but seemes a ghost to be)
 What name the woman had, of late
 that I sawe yonder stand
 Besides the urne: and what the boyes
 be, that she lead in hand.
 Than in this sort He answered me:
 Doubt not thou shalt discerne
 By me (if time doe nothyng let)
 all that thou seekes to lerne,
 Unwoorthy thynges, thou hast not askt:
 I wyl therfore resyght
 Her, now that on the left hand goes:
 and greedy gut she hight,

Her

G E M I N I .

Her great delight, is for to eate,
 and night and daye to drinke.
 The greatest sorte doe worship her,
 and for a god her thinke.
 With ioyful hertes the flaming wines
 in gilded boles they mashe.
 And costly eates on bourdened bourdes
 the greedy guttes they grashe.
 The chiefest good, they thinke to be,
 this belly god to serue:
 But out of doubt, I thee assure,
 they from the truth doe swerue.
 For nothyng is moze vile than this,
 noz, harmeth moze the state
 Of man. The beastes for onely lyfe,
 did Ioue aboue create.
 But man for lyfe, and reason to:
 and that he should excell,
 And so be lyke unto the sauctes
 whiche in the heauens dwell,
 He ordayne hath to rule the earth.
 but, they that loue the yoke
 Of greddnesse, and belly toyces
 are dull: and with the smoke
 Of fumpng meates their wit is darkt:
 (like as in cloudes the sonne)
 He may they yet the truth discern:
 G.iiii. but

G E M I N I.

but chiesly, when begon
Hath boylyng wines, within the breste
to blynd and dull the wyt.
And when, the paunche is stuffed full:
for bookes they be vnfyt.
Wherby, it often comes to passe,
their wyt but small to be.
The ende, that nature plaite them for,
they cleane forsake we see
For, more they know, then doth y herd
of shepe, or Dren dull;
Yea lesse somtime, when as with wine
their beastly bzaines be full.
When as for one, two lyghtes they see
with boorde and wall to daunce.
O dronkennes, the death of mynde,
the broode of all mischaunce.
What thyng, doste y not force, y mynd
of man to take in hande?
What dare not he, attēpt thow w thee?
both strife, with bzaulyng, and
Most cruell frapes thou mouest him to:
thou toyrest, when bloud is shed:
By thee, are secrettes est reualde,
with mynde and tong made ded.
Both scare and shamesfastnes also,
full farre they slye from thee.

Shunne

62

G E M I N I

Shunne you this plague (O lozethes)
that makes you mad to be. (now)

And euen as mad, as once Orestes
was with mothers mighte.

What filthier thing: what beaste more
than is the dronken wyght? (vile)

The meat that he, not long before
hath fast deuoured vp,

He perbzaies out: he trembles eke,
and synketh of the cup.

Full oft he fallcs, & breakes his bowes
his eyes, and legges withball.

His sturting wordes he stamereth out:
no man perceiue hym shall.

Much thynges he sayth, & much he doth
that when the night is gone,

Add sonne is present here agayne:
he sozowes soze vpon.

The Macedonian kyng, the sonne
of Philip graunde le Roy,

In dronken mode, at table once,
his frendes dyd all destroy:

But whē the cups their fumes had left
and wit returnde agayne:

He found h fault, w teares he mournd:
and wisht hymself as slayne.

Why boast you, w your Osgies bayne
in

GEMINI.

In woodes of Citheron?
Pour Thias dance, why brag you now
your foolyshe dzoms vppon?
No god your Bacchus is, I wis
that comes of Cadmus line,
Noz Iote him got of Semelcs wombe:
as Poetes do define,
But hell hath hym engendred, lo
Megora is his dame,
No god he is, but dothe despyse
the gods, and hates their name
For godlinesse they nought esteeme,
that haunte the pots of wyne:
Noz wel can vse the drunken priest,
the sacramentes deigne.
What neede I here for to resite,
what sickenes, and what paynes:
Excesse of meate, and to muche dzynke,
doth brede within the baynes:
From hence doe flowe: euen as it wer,
from euerslastyng springe:
The arelle, and the botche, the boyle
with skaule and skurf ytyng.
The goute oppzessyng handes and fete
with blecred dzopping eyes.
With wine, the quivering ioynts they
from iawes & teeth out flie. (quakes
With

63
G E M I N I .

With sodayne death, & stomakes payn,
and fullsome stinkyng breath.

A greater sort then, sworde hath slayne,
crosse hath done to death.

Besides the goodes be straight consumed
and downe the guttis doe syng,

The field, the house, the houshold stufte
and euery other thing.

And now, both poore, and base he is
whose riches late were great,

Eate thou, whereby thy lyfe may laste:
but lyue not thou to eate.

I haue thee here declared nowe
the woman what she byght,

And now the boy. with noddynge noule
I wyll thee here resyght.

The boy is hers, and of her bozne
and labour hym begat,

His name is scape, his nurse is leth
his foode is poppey fat.

He brother germanyn is to death
but not as she doth last.

He doth refresh the weeryed lymmes,
with dayly labour past.

He doth expel the cares of men:
and calleth strength again.

Without the ayde of hym no man

his

GEMINI.

hys lyfe may well sustaine.
Yet hurtes he muche, & dothe the minde
in certaine wise oppresse:
Diseases breeds, and dulles the corps:
oft vsed with excesse.
If foode be smale, he smale wylbe:
for when the meate is spent,
The corps dothe wake, or els doth rest
with lytle sleape content.
More lightly then his rest he takes
and better sleapes doth breade.
But vnto troubled mindes it is
a comfozte great in deade.
And muche it is to be desired,
when loue the harte dothe paine:
When sycknes greues, or when the ma
dothe heauy chance sustaine:
Then is it more to be esteemed:
then golde or precious stone.
As death, so sleape doth make the wretch,
and happye man as one.
But he, whom nature hath endewd
with long, and happy dayes:
That doth desyre experte to be,
in euery kynde of wayes:
By vertue, eke, a famous name
in earthe for to obtaine:

Spulle

GEMINI.

Musse watche: for famous thinges; by
none at perfourmed plaine. (scape
And for to scape in feathers soft
renowne dothe eft refuse.

Hun thou this sante, with al thi might
thy seife to watching vse

For, O what times of quyet length
shall fates permitt to thee:

When last of all the night shal come,
and daye shal banysht be.

And breath hath left y quiuering ioynts
lyke ayre that fletyng fyres.

With long and cuerlastyng slepe
then shalt thou shut thyne eyes.

While as the goddesse thus did speake,
descended downe from hye

Thaumantis, lo when sune doth shine
that glitters in the skie,

With diuers helw that shewes her face,
amypde the misty cloude:

With ruddy rosy purple lippes,
thus gan she speake aloud.

God spede thee goddesse here on earth,
Panomphe gem most deare,

Arete chiefe of goddeses
(as doth to me appeare)

Come on thy wayes for all the gods.

desire

GEMINI.

besyzeth nowe to see.
Leaue thou the earth, & erthly raignes
where dwellers yll thei be,
Here is no place for ghostly men:
all wycked crimes here raygne.
Religion none, no fayth, no grace
but vertue in disdayn.
Here foolyshe fondnes holdes the balles,
imperial scepter aye,
Fraud, and discepte al men amongst
is vsed here allwape.
Go to therefore in hast, as now:
breake of thy tale begonne,
Let lettes bee losed, & with lyke course,
let vs to heauen runne.
Arete than, beholdyng me,
these wordes beganne to saye:
I cannot now (as sayne I woulde)
all thynges to thee display
But when the daye agayne repayres,
and nyght away shal styde:
To thee, shall I sende one, be glad,
to tell thee all besyde.
Farewel therfore: & with these wordes
gapnewarde the skyes they sprynge,
The westerne wynde dyd them receiue
and bpwarde fast them bring:

Like

GEMINI.

Lyke as when wicked Scilla flies,
 her father folowynge fast,
 Aloft by lytle vp she hys,
 and he gan after haile:

With greedy mynde, & through the ayre
 he sores bothe here and there,
 Desirynge much to wreke the fault
 of cuttyng of his heere.

So he strives her selfe in cloudes to hyde
 and mounteth out of sight,

And Jūs thether perceth fast,
 that bothe be out of lyght.

Adowne the cloudes, both sunne descend
 and sooth the starres they shyn.

And J the way that greyberd led,
 full sadly then declinde

And home J come, my promist ioyes
 In heauy hope to fynde.

C Faultes escaped in
the pryncyng.

A. the first page. riii. line, for darknesse,
reade enuye. **The.** iiii. page. iii. lyne,
for rightly, reade richely, the. ri. lyne,
for abased, read abashed. **The.** v. page
and. rv. lyne, for gaue, read geue. **The**
vi. page. ii. lyne, for fyred loue, reade
fired loue. rviii. line, for Atua, read etna
xxvi. lyne, for clause, read chance. **The**
xiii. page. ri. lyne, for lyfe, read light.
C. the. viii. page. xix. lyne, for Vanime-
des, read Ganymedes. **In Gemini.**
for Polozchus reade Polozchus: for
Pegraes; read Pigeracs.

A Table brefely declarynge
the signification and meanynge of
all suche Poeticall woo:des as
are conteyned within this
booke, for the better vnder-
standynge thereof.

A Chelous, was of the Poetes
fayned to be the sonne of Te-
thys & Oceanus, who for the
loue of Deianyra, fought with
Hercules, and perceauynge Hercules
to stronge for hym, he transfourmed
hymselfe into a bulle, at whiche tyme
Hercules broke one of his hornes.
Wherfoze beyng ouercome, he hydde
hymselfe in a ryuer. The very truth is,
It was a certayn riuer runnyng from
the hyl Pindus, wherof Hercules dyed
bp an arme, that manye tymes drow-
ned the countrey, and therby obtained
Deianyra.

Aganippe, a certayne welle consecra-
ted to the Muses, in the countrey of
Boetia.

Acheron, one of the riuers in Hell. Of
Seruius taken for a place, wherin Pe-
cro

A brieft declaration

romancie was bled.

Aristeus, the sonne of Apollo, whyche
fyrst inuented the vse of honey, and oyle
syng of hyues.

Amphitryon, the husbā of Alcumena,
and father in lawe to Hercules.

Alcinous, kynge of the Corcyrians,
whose whole studye and pleasure was
in keepynge of gardeynes, and also in
graffynge.

Alcides, one of the names of Her-
cules, so called of his graundefather
Alceus.

Arion, a cunnyng harper, and a Gre-
cian bozne, hauyng gayned much mo-
ney in Italy by musike, sayled toward
Grece. In whiche iourney by the ship-
men he was thowen ouer boarde, but
for his swete melody receyued vpon
the backe of a Dolphyn, was sette safe
on the lande.

Atlas, kynge of the blacke Moores,
who fyrst as the Poetes doo affirme,
inuented the excellent arte of Astro-
nomye, and was seigned of theym to
susteyne the heauens vpon his shul-
ders. Atlas, is called in deede a hyll
of a wonderous heyght.

Arcte,

of Poeticall vvordes.

Arete, vertewe, the daughter of Iu-
ppter.

Amphion the soonne of Iupiter, and
kyng of Thebes, whome the Poetes
fained fyrst to inuent musike, and ther
by to rayse the walles of Thebes.

Antheus, a great gyaunt that foughte
with Hercules, who as ofte as he was
thrown to the ground, recovered dou-
ble his strength, whych Hercules per-
ceaued, helde him hie from the ground
and crussed hym to death.

Antiphates, was kyng of the Lestry-
gonians, a people lyuyng by mannes
fleshe: amonge whome Vlysses menne
were deuoured.

B.

Bacchus, the sonne of Iupiter and Se-
mele, who fyrst inuented makynge
of wyne, and counted therfore for
the god of wyne.

C.

Caphare, a meruaylous greato
rocke in the Ilande of Cubola
vppon the whych the Grecians
perceauynge by nyghte as it were a
fyre, sayled ther vnto, and losse diuers
shyppes.

¶

Cad.

A brieffe declaration

Cadmus, the sonne of Agenor, who
first builde Thebes, and was father
to Semel: , of whom Jupiter begatte
Bacchus.

Castaly, a well at the bottome of the
great hill Parnassus, where the Muses
vse commonly vse.

Charon, an old deformed knave, who
the Poets saied to be ferryman of the
ryuers in hell.

Capua, a notable citie in Italy, geuen
in the olde tyme all together to bealy-
chere and wantonnes. It hath beene
twise destroyed: and as Blondus testi-
fieth, is at this day situated two Ita-
lian myles from his first place.

Charybdi: a dangerous goulfe be-
twene Calabre and Sicile.

Ceraustes, a venomous serpent, hauing
eight hoznes, who coueryng his body
in sandes, destroyeth many men un-
wares.

Colchos, a countrey in Scythia, be-
twene the seas Caspium, and Pontus,
where breedeth a great numbere of Fe-
santes.

Circes, a great witche dwelling in an
Ilande aboute Campania, who trans-
foze

of Poeticall vvordes.

tourmed men into beastes.

Cirha, a towne at the bottome of the
hyll Pernassus, dedicated to Apollo.

Cyzicus, a famous cytie in Asia, wher
in was great store of oysters.

Cybele, wyfe vnto Saturne, and mo-
ther to all the Ethnikes goddes, who
caused an amorous chyld, called Atys,
a Phrygian, to kepe her churche, com-
mandyng hym to lye chaste, but he in-
continent brake chastitie, whereat she
takynge displeasure, punished him with
madnesse. In whiche fury, he gelded
hym selfe with a flynte, addyng these
woordes:

Lo here for my desartes,

With bloude I pay the payns:

Cursed bee the partes

That so prouoked my brayns.

He was after transformed into a pine.

Cytheron, a woddy hyll in Boecia, de-
dicated to Poetes and Muses for the
pleasantnes therof.

D.

DRiades, certayne wood nymphes.

Dædalus, a notable good carpen-
ter, bozne in Arbens, whome the Po-
etes fayned by arte to make wynges,
iii. by the

A brieft declaration

by the whiche he with his sonne flew
into Sicilie, and other partes: In whi-
che flight his sonne named Icarus was
drowned. The verie trouth was, he
fyshe invented sayles of thypes.

Dionysie, a great tyrant in Sicilie.

Demosthenes a famous oratour in A-
thens.

Democritus, a phylosopher, that put
his owne eyes, to eschewe the vanities
of the worlde.

E.

ERimanthus, a wylde forest in Ar-
cadia, where as Hercules over-
came a monstrous boze.

Aetna, a meruapulous hylle in Sicilie,
continually bournyng, named at this
day Monte Gibello.

Eos, the spyngyng of the daye, some-
tyme taken for the day sterre, and som-
tyme for the eastre.

Echidna, a foule serpente that Hercu-
les slew.

F.

FAlerne fieldes, a place in Italpe,
replenished with vines, where
of came thys kynde of notable
wynes.

Fer-

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of Poeticall vvordes.

Ferraria, a famous dukedome in Italy, called at this day Ferrer, vnder the protection of the ascension howse.

G.

CAnymedes, the sonne of Tros, kyng of Phrygia, a bove of passing beautie and feminine countenance, taken vp into the skies by an Eagle at Jupiters commaundement, and made his butlar.

I.

ICarus, the sonne of Dædalus, who presumynge to flye to hys, fell into the sea.

Idale woddess, a pleasant weddy place in Cypzus, wherunto Venus ofte resorted.

Itys, the son of Tereus, kyng of Thrace transfourmed into a fasant.

Ixion, kyng of Thessalie, who being of Jupiter bidden to a banquet, attempted the honestie of his hostesse, whiche Jupiter perceauynge, left hym the picture of Juno in a clowde, of which he begate the Centaures, and for his boystynge thereof, was after punished in hell vpon a wheele, of adders.

llly

L

A brefe declaration

L.

L Ethe, a river in hell, of which who so ever tasteth, forgetteth all thynges paste.

Lidia, a countreye, in the which remaineth the pleasant river Pactolus, full of golde.

M.

M Egera, one of the furies in hell. Midas sonne to Cordius kyng of the Phrygians, who desired of Bacchus, that all that he touched, myght be gold, which Bacchus granted. Whereby his meate & drynke turning into gold, he was nere famished tyll Bacchus released his graunt.

Molorchus, a shepeherde in the wood Pemea, who desired Hercules to destroye a lyon, which he persourmed with Molorchus clubbe.

Muses, the nyne daughters of Iupiter and Memozzy, ladies of learnyng.

N.

N Ysus, kyng of the Megarenses, haupyng in his heade a purple brace, whiche caused hym to bee invincible, whose daughter for the love of Minos stalle away the beare, whereby

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of the Poeticall vvordes

by he was vanquished of Minos, and
after transfozmed into a hobby, and his
doughter into a lárke.

Nectar, a pleasaunt wyne bled of the
Ethniike goddess.

O.

ORpheus, a Thracian, soonne of
Apollo, so farre excellynge in
musike, that he moued stónes,
trees, and blockes, with his pleasaunt
harmonie. By musike also he brought
his wyse out of Helle, and was after
tozne in pieces by women. Some thynk
destroied with lyghtynge.

Orion, the soonne of Neptune, a fa-
mous hunter, who despyng the com-
panye of Diana, was slayne of a scor-
pion, and after canonised amonge the
sterres.

Ogyges, an auncient kyng in the coun-
trei of Boetia, who buylt Thebes.

Orestes, the soonne of Agamemnon,
who slewe his mother, for murtherynge
of his father: he afterwarde was mad:
In which rage he was neuer forsaken
of Pylades his frende.

Orgyes, and Thyase, certayne songes
and daunces celebrated to the honour
of

A brefe declaration
of Bacchus.

P

P Alestine, a countrey in Syria,
wherin was the great cities Gaza
Ascalonus, Gethe, Acharon, Afo-
rum, geuen all to couetousnesse and
beastlynesse: some thynke they were
destroyed with Sodoma & Gomorrha.

Parnassus, a goodly hyll, haupnge two
toppes: this hyll was in the olde tyme
dedicated to the Muses.

Pallas, daughter of Jupiter, goddesse
of battayle.

Panomphe, one of the names of Ju-
piter.

Pergamus, the famous cite of Troy.

Phœbus, otherwise called Apollo, the
god of eloquence and Poetrie.

Plutus, the god of rychesse.

Pluto, the god of helle, otherwyle cal-
led the dyuell.

Progne, the wyfe of Tereus, kynge of
Thrace, who slew her own sonne, and
serued hym in at table to her hus band:
for the whiche deede she was touned
into a swallow, her hus bande to a lap-
wing, and the chylde into a fasant.

Polyphemus, a great gyant in Sicillie
whose

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of Poeticall vvordes,

whose eyes Hercules put out.

Philomela, daughter to Pandion, who
Tereus her brother despyled, and after
cutte oute her tongue, whiche shame-
full acte her syster reuenged: She was
after transfourmed into a Nyghtyn-
gale.

Martiall.

Byng Teres actes of shameful force
Dothe Philomele bewayle,
A birde she sweetly syngs her salues:
A mayte her tongue dyd sayle.

Proserpine, wyse to Pluto and ladye
of helle.

Phlegreus fieldes, was a certayn place
in Thessalye, where Jupiter foughte
with gyantes.

Phlegeton, a ryuer in hell continually
flamynge.

Pyrackmon Cyclope, maker of thun-
derboltes and lyghtnyng.

Q.

Q Virinus, otherwyse called Ro-
mulus, soonne to Mars, who
first buylt Rome.

S.

Satyrs,

A briefe declaration

SAtyrs. certayn beastes in Ethiope
in shape lyke a manne, except they
two hornes, and goates houses, they
were taken in olde tyme for goddes.

Saturne, the sonne of heuen and earth:
who begate of his own syster, Jupiter
Juno, Neptune, and Pluto.

Sardanapalus, the last kynge of the Assy
rians, a man of to fylthy a lyfe, to bee
reuered.

Semele, daughter of Cadmus, and mo
ther to Bacchus.

Scylla, the daughter of Phisus, kynge of
the Megarenles. It is also a great and
dangerous rocke in the sea by Sicile.

Sinon, a bylanous traytour amongst
the grekes, who vnder the pretence of
coloured frendshyp, brought the noble
cittie of Troy to destruction.

Sylphus the sonne of Aolus, a horri
ble thefe, slayne by Theseus, and fap
ned of the portes for his punishment
in helle, continually to rolle a stone to
the toppe of a hyll, whych falleth euer
backward agayne.

Symplegades, two dangerous rockes
in the sea Helespont.

Sidon, a plentyfull cittie in the greater
Asia

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of Poeticall vvordes.

Alia, wher was fyrst inuented the making of glasse.

Symphalides, certayn foule byrdes in **Atcadia**, whiche **Hercules** destroyed.

Stygian lake, a ryuer or lake in hell, by the whiche the goddes alwayes dydde sweare.

Strongylos, a lyttell Ilande betwene **Sicilie** and **Salerne**.

T.

Tagus, a ryuer in **Spayne** or **Portugale**, full of golden sandes.

Tantalus, the sonne of **Jupiter**, who for reueling the secretes of god to men was punished standynge in pleasaunt water by to the chynne, and ouer his nose, hong goodly apples. But when he assayed either to eate or drynke, they bothe fledde from hym. Ouide.

In waters, water seeks,

Falle appuls hym allures:

These painful payns, saye **Tantalus**

His babbling tongue procures.

Tartesse, a towne in **Spayne**, harde by the pylles of **Hercules**.

Tartarus, the deepest and darkest place in hell, where synners be tormented.

Thaumantis, the raynbowe, the messenger

The translatour
sanger of the goddes in euill thynges.
Tityphone, one of the furies of hell.
Tyrinthus one of Hercules names.
Triton, a god of the seas, and trum-
pettour of Neptune.

V.
Vlcane, soonne of Jupiter, and
god of sper, father vnto Cacus,
that great thefe, a deformed vil-
layne, and yet married to the fayre la-
dy Venus.

FINIS.

The Translatour to
the Reader.

If Chaucer now should liue,
Whose eloquence diuine,
Hath passed by poets all that cam
Of auncient Brutus lyne.

If Homere here myght dwell,
Whose prayse the Grekes resounde
If Vergile myght his peares renewe,
If Ouide myght be founde:

All these myght well be sure
They matches here to fynde.

So

To the Reader.

So muche doth England flourish now
With men of Muses kinde.

Since these might find their mates,
What shame shall this my ryme
Receave, that thus I publyshe here
In suche a perious tyme?

A Poete ones there lyued,
And Cherill was his name:
Who thought of Alexanders actes
To make immortall fame.

Bredde vp in Pegase house,
Of Poeses auncient bloude:
A thousande verses yll he made,
And none but seuen good.

Sythe Homer, Vergile, and the rest
Days here they matches see:
Let Cheril not therat disdayne,
He shall bee matched with me.

For eche good verse he dyd receyue
A peece of golde (I trowe)
For eche yll verse the kyng dyd bydde
His eare shoulde feelee a blowe.

Though I presume with him as mate
Coequall to remayne:
Yet seeke I not herein to be
Coparcener of his gayne.

FINIS.

C I M P R I N T E D A T
London, by John Tysdale, for
Kase Newbery dwelling in Flete:
Arete a little aboue the Con-
dultre, and there are to be
solde at hys shoppe.

Anno Domini.

1560.

omni p[er] se uel alio
agere possunt boni aut
mali.

Ies. Saluator ad sal-
uandas gentes ab aplis de-
ducitur: & docet q[ue] adolesce-
ti interroganti respondet
quid faceret. Nosti man-
data: hec fac: & uiues.

Nam & catelli commedit.
Cristice loquitur mulier
gentilis.

Ies. Fidei pru-
dentibus: in eisq[ue] posita.